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THE

CHRISTIAN MOVEMENT

IN ITS RELATION TO

THE NEW LIFE

IN JAPAN



YOKOHAMA

PUBLISHED FOR THE STANDING COMMITTEE OF
CO-OPERATING CHRISTIAN MISSION

1903

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PREFACE.

The tardy appearance of this pamphlet is due partly to disappointment with regard to certain important contributions and partly to the pressure of duties which could not be made to give way. Perhaps hereafter an earlier publication can be arranged for, but it will be difficult to make any large gain in this respect, if the statistics collected the previous December are to be included, as it is to be hoped they will be.

The statistics in the Appendix were compiled by the Rev. D. S. Spencer and are reprinted from the October number of *Tidings from Japan*, the organ of the Methodist Episcopal Mission (North), with a few emendations furnished by Mr. Spencer. Next year it is expected that statistics will be collected under an arrangement between the Executive Committee of the Evangelical Alliance of Japan and the Standing Committee of Co-operating Christian Missions. The aim will be to secure greater uniformity in the methods employed by the different Christian bodies in collecting statistics, and perhaps also to include certain matters of interest which have not hitherto been brought together, such for example, as the publication work of the various Christian organisations in Japan.

The absence of any distinct mention of the medical missionary work in this pamphlet is a matter of sincere regret. This absence was not due to any failure to appreciate the value of this branch of missionary effort,—indeed it was thought that an article had been arranged for which should set it forth with adequate fulness. The omission was not discovered until too late to make it good.

The editor in his inexperience has found himself face to face with certain mechanical difficulties in putting this pamphlet through

the press. To some of them he has succumbed, and the evidences of his defeat are unhappily conspicuous, especially in the failure to make the subordination of sub-sections, in some cases, clear by appropriate type.

It will be noticed that, according to Mr. Spencer's statistics, the number of enrolled Christians, including catechumens and baptised children, is for

The Protestants	...	...	...	...	...	50,855
The Roman Catholics	...	...	...	...	...	55,824
The Russo-Greek Church	...	...	...	...	...	27,245
Total	...	...	...	...	...	133,924

The Christian population, that is, the section of the population which is measurably controlled by Christian sentiment and which is in close and sympathetic relations with the various branches of the Christian Church cannot fairly be estimated lower than 300,000. Indeed, if one were to classify the population of Japan according to religion, giving the same latitude of meaning to the term Christian which must needs be given to the terms, Shintō, Buddhist, and Confucianist, the figures for the Christian population might properly be placed at 500,000, that is, a little over one per cent of the total population.

Attention is be called to the classification of the Protestant church membership. It will be found that out of the total of 50,855 Protestant Christians there are

Baptists	...	...	...	...	...	2,353
Congregationalists	...	...	...	...	...	11,548
Methodists	...	...	...	...	...	12,217
Episcopalians	...	...	...	...	...	10,997
Presbyterians	...	...	...	...	...	11,651
						48,766
Miscellaneous...	...	...	...	...	...	2,089
						50,855

While the five large groups are represented by many different titles in the list of missionary organisations, the results of their work if not actually consolidated are yet so closely allied that they practically constitute only five denominations. Of the twelve bodies which remain, three at least would probably deny any purpose to build up a special denomination. There is doubtless still room to pray for further progress toward church union, yet we may well thank God and take courage in view of what has already been accomplished.

In conclusion the editor desires to thank the many contributors who have aided him in preparing this résumé of the work of the past year, which he trusts will help its readers to appreciate the scope and the success of the missionary work in Japan.

DANIEL CROSBY GREENE,
Editor.

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THE CHRISTIAN MOVEMENT

IN ITS RELATION TO

THE NEW LIFE IN JAPAN.

GENERAL SURVEY.

No account of the Christian movement in Japan can be considered satisfactory which does not include at least a cursory description of the political and social conditions in which this movement manifests itself. This would be true in any land, but it is especially true in Japan where the Government touches the life of the individual at so many points, and where society shows itself so responsive to the new forces, the result, largely, of contact with the nations of the West. Certain of these forces might seem at first sight to run counter to the movement which it is the main purpose of these pages to describe, but nevertheless a more careful and comprehensive view will most certainly compel the conviction that even these opposing forces are restrained, nay, even controlled, by an onward moving tide which makes for intellectual, moral, and spiritual unity. The progress of that tide may be checked by tendencies born of race or of protracted custom, but it is not stayed. As Christians we believe the goal of this tide is to be found in the Kingdom of God, a kingdom which is in harmony with all that is noble and true in the national aspirations of every people. It is under the influence of this faith that this survey is undertaken.

POLITICS.

The Cabinet under the presidency of Count Katsura, which entered upon office early in June, 1901, has remained in power throughout the year. It comprises among its members an unusual number of relatively young men,—men who had never held portfolios before and whose ability was by many seriously questioned; but it is safe to say that few careful critics would hesitate to admit that the ministry, taken as a whole, has acquitted itself well and has a valid claim upon the gratitude of the nation.

One achievement alone will give Count Katsura's administration a memorable place in the history of Far-Eastern politics, namely, the Anglo-Japanese Alliance which was announced in the Imperial Diet, February thirteenth, 1902. This is the first alliance of its kind between a European and an Asiatic power and is a recognition of the position Japan has won for herself which is honorable to both parties. Its object is declared to be the preservation of peace in the Far-East, and there is little doubt that it will conduce to the end in view. The effect upon the Japanese people has been healthful. The alliance has not merely been the source of gratification; it has produced a more favorable attitude toward not Great Britain only, but toward other nationalities as well, and it has tended to relieve the tension caused by what many of the Japanese people regarded the supercilious demeanor of the foreign powers toward Japan. It would not be quite true to say that the old irritation has been entirely forgotten, but it has been greatly lessened and has ceased to be a seriously disturbing element in social intercourse.

Another matter in which general satisfaction is taken is the decision to refer the House Tax controversy to the Hague Tribunal. For the benefit of readers outside of Japan, it is proper to say that the question at issue is the interpretation of the clause of the new treaties which refers to the taxation of lots held by foreigners on the so-called concessions at the various treaty ports of Japan. This clause guarantees to those lots immunity from taxation

beyond that explicitly provided for in the title deeds. The Japanese authorities claim that the immunity does not extend to buildings situated on those lands, while the landholders in general contend that, for purposes of taxation, buildings and land form parts of one whole which is in its entirety entitled to the immunity promised in the deeds and confirmed by the treaty. The United States Government has declined to contest the Japanese view, though claiming for her citizens equal treatment with others on the basis of the prospective decision of the Hague Tribunal, should it be favorable to the Japanese contention. It is not too much to say that this equitable arrangement is in an important degree due to the influence of the late Col. Buck, the United States Minister.

In its relations to the Diet, the Ministry has maintained a conservative course. During the session of 1901-2, it avoided a coalition with the Lower House, but when, after the election, the Diet assembled in December and agreement was found impossible, the Lower House was dissolved, December twenty-eighth. The technical ground of the dissolution was the unwillingness of the Lower House to consent to the renewal in 1902, of the rate of taxation on land fixed in 1899 for five years, namely, five per cent. on urban land and three and three-tenths per cent. on rural land. It is claimed that the Government of the day pledged itself to revert to the old rate of two and one-half per cent. on both classes of land when the five years should have elapsed, and that the Diet having consented to the increase on the ground of that pledge could not without stultifying itself vote for the renewal. The Government on the other hand, explained that without the renewal of the current rate there would be no trustworthy financial basis for the scheme of naval expansion which even the opposition acknowledged to be essential to the defence of the nation. The opposition, however, contended that a carefully considered scheme of administrative reform would result in economies sufficient to provide for the new war vessels. To this it was replied that the

Government was not less interested in the question of administrative reform and after careful investigation had embodied its plan in the Budget, but that the investigation showed that the net saving which could wisely be made would be insufficient to insure the national defence.

This is no place to enter upon a discussion of the merits of this financial question, or to question the sincerity of either side in this controversy. Whatever may be its merits, it has been made very clear that back of it has lain another question, namely, Shall the Lower House be allowed to control the policy of the Government?

This contention for the supremacy of the Lower House has been before the public ever since the First Diet was convened. In the House itself, those who press for a party cabinet have always been in the ascendant, but in the country at large there has been at all times a large body of public sentiment favoring an administrative system measurably like that of Prussia. This sentiment has generally, perhaps always, controlled the House of Peers. This view has recently found able advocates also among certain young men who have studied, or at least travelled, abroad, and at one time it seemed not unlikely that it might be accepted by the leaders of the Liberal Party and control its policy, indeed, the prospectus of the *Seiyukwai*, Marquis Ito's party, gave abundant reason to suppose that the Prussian system was still his model and that of his immediate followers as well. Later events have appeared to indicate a revival of interest in English methods, but it is by no means certain that this interest will greatly modify the policy of the dominating party in the Diet. The contest between the advocates of the two systems will doubtless continue unabated for some years and it is still a question what the end will be. Among equally intelligent foreign observers there is much diversity of opinion.

The term for which the members of the National Diet were elected having expired, a new election was held in August. Special interest attached to this election because it was the first under the new law. This law has several important features. First of all,

it provides for an extension of the suffrage, so that the number of electors is increased from about 450,000 to about one million. At the same time, the membership of the Lower House is increased from 300 to 375. The election districts have also been made co-extensive with the prefectures, saving that the municipalities called *shi*, in other words, speaking roughly, those which have a population of over 25,000, are constituted special election districts. From each district are chosen as many representatives as correspond with its population, but no elector can vote for more than one candidate. It is believed that under this arrangement the votes will be distributed in such a way as to secure for each party a representation in the Diet in close accord with its numerical strength. A similar law for the local elections has been in operation for several years and is understood to have worked well on the whole. The results in the national election also indicate that the expectation of the promoters of the plan were well founded, in spite of some individual disappointments. The purpose in view in constituting the larger municipalities special election districts was to secure a larger representation from the commercial and industrial classes. The Diet was dissolved too early to afford any sure indication of the effect of the last named provision upon legislation. It is to be noted that the property qualification for membership in the Lower House has been removed, thus opening its doors to a considerable class of thoughtful young men who have hitherto been excluded.

As regards legislation, the one point on which there is well nigh unanimous agreement is the need of providing for the defence of the nation, especially by a still further expansion of the navy. All parties, and with undoubted sincerity, deny all hostile intent toward any foreign power.

THE BUSINESS WORLD.

The year 1902 while in many respects below the average in almost every department of industry and commerce has not been markedly unprosperous. The crops were somewhat disappointing

and money was scarce during the early months of the year. During the later months, money became more plenty and interest very greatly declined. This refers, of course, to the country as a whole, but in the extreme north of the main island there has been great suffering resulting from the almost complete failure of the crops in certain places. The means of communication between different parts of the country have been so greatly improved and the sense of solidarity on the part of the people so wide-spread, that the suffering is small as compared with pre-restoration days, though it is still keen enough in spite of large outside aid.

The industrial progress during recent years is well indicated in the following extract from the *Japan Times*, which is worth quoting, although the statistics are not brought down later than 1900.

“A paragraph in a recent number of the *Toyo Keizai* (Eastern Economist) about the progress of factory industries in Japan supplies some interesting information, showing as it does, in what particular direction factories with motor power are growing. Here is a table showing the number of such factories with the aggregate horse power of the motors employed, which are either steam or water power, or both combined.

			No. of factories.	Aggregate horse power.	No. of fac- tories without motor power.
1894	...	...	2,409	41,031	3,576
1895	...	...	2,758	61,252	4,396
1896	...	...	3,037	64,429	4,603
1897	...	...	2,910	63,434	4,377
1898	...	...	2,964	79,016	4,131
1899	...	...	2,305	76,885	4,394
1900	...	...	2,388	95,392	4,896

“The foregoing table shows that, comparatively speaking, the number of factories not provided with motor power is stationary, while on the other hand the factories with machine power, though decreasing in number, have grown in scope. This is evident from the fact that while the number of such factories has diminished

during the seven years under review, the aggregate horse power has been doubled."

"Coming to the question in what industry motor power is most used, we have first of all the silk reeling business, then cotton and silk spinning, the cement industry, ship building, machine and gear making, printing, weaving, and so forth. Here are the figures showing the relative activity in this respect, the first figures in each group representing returns at the end of 1896 and the second those for 1899.

FACTORIES WITH MOTOR POWER.

	No. of Factories.	Horse Power.	No. of Operatives.
Silk Reeling	1,036	9,362	112,887
	1,722	6,631	102,071
Cotton and Silk Spinning ...	117	12,523	56,417
	112	20,463	80,107
Ships, Machines etc.	155	2,577	16,654
	198	4,190	18,131
Weaving	25	3,004	7,924
	46	2,956	9,588
Cement	241	1,099	2,712
	37	1,825	3,554
Printing	30	246	3,236
	65	531	5,224
Paper Mills... ..	11	3,097	1,764
	18	3,898	2,909

FACTORIES WITHOUT MOTOR POWER.

Silk reeling	637	17,614
	496	14,077
Cotton and silk spinning ...	2	38
	21	542
Ships, machines etc.	188	4,512
	99	3,195
Weaving	1,025	28,900
	1,245	34,965
Cement	136	5,099
	119	2,870
Printing	103	2,784
	95	2,617

EDUCATION.

There has been no striking change in educational affairs, although it is said that the Government contemplates the establishment of a considerable number of institutions more or less similar to the *realschule* of Germany. The explanations of the plan which have appeared are not quite definite, but the purpose seems to be to provide an education which, while not equal to that which a university course represents, shall yet furnish a thorough preparation for practical life. Such schools ought to be of great service to the large numbers of young men who are unable to secure entrance into the present so-called higher schools which roughly speaking carry students to the grade of the Junior year of the American College.

The following classification of the graduates of the Imperial University of Tokyo illustrates the work done at the University. It is copied from the *Japan Times*.

"The latest number of the *Shakai-gaku* (*Sociology*) contains an interesting contribution from Mr. Tōkon Yamagata concerning the graduates of the Imperial University of Tokyo. We shall quote here such data as we believe may prove interesting to our readers.

"During the 27 years that have elapsed since the first batch of 56 graduates from the course of Law and Medicine was turned out in 1876, the University has produced no less than 4,995 graduates, classified as follows according to the courses of study :—

Law	...	...	...	...	...	...	1,481
Engineering	...	...	...	...	...	...	1,200
Medicine...	...	...	...	...	...	...	815
Literature	..	...	...	...	...	...	609
Sciences	...	...	...	...	...	...	392
Agriculture	...	...	...	...	...	...	498
							4,995

Of the foregoing number 354 have died.

OCCUPATIONS.

"The occupations, as might be expected, vary according to the course of study ; nevertheless each course presents some distinguishing features. The following returns, showing the state of things at the end of September last, will illustrate that point.

LAW.

Administrative officials	394
Judges and Public Procurators	344
Officials of banks and others... ..	206
Students at University Hall	199
Advocates	118
Unknown	145

"There are other professions and stations of minor importance numerically, such as teachers, members of the Houses of the Diet, etc., but the foregoing figures are enough to show how the graduates of this particular course are employed in society.

MEDICINE.

Doctors in Government and local service..	394
Medical practitioners	178
Teachers	103
Students studying abroad	58

"One thing noteworthy in the foregoing table is the surprising superiority as to number of those who are in the Government and local services, showing how, in our country, medical practice as a bread-earning profession is still comparatively unremunerative and uninviting. On the other hand, Medicine is distinguished from the other courses in having the minimum number of graduates of unknown profession, only 11 in all, as it surpasses the others in having the maximum number of students prosecuting their studies abroad.

ENGINEERING.

Experts in Governments service	...	...	472
Experts employed by companies etc.	...	...	423
Teachers	...	...	113
Students at University Hall		...	105

"The ratio between the two classes of experts in the list is significant, as it proves that the engineering and technical undertakings carried on by companies and private individuals are fairly active and important.

LITERATURE.

Teachers		...	333
Students at University Hall		...	100
Unknown	...	...	66

"It will be seen that the bulk of the graduates of this course are employed in a comparatively inactive profession, that of school teachers. The number of those of unknown profession is next largest to that of Law, which shows that the graduates of this course, more disposed perhaps than others to Bohemianism, are subject to vicissitudes of fortune.

"Agriculture and the Sciences are less diversified professionally, the former having 238 as Government experts and 109 as school teachers; and the latter 197 teachers and 50 Government experts.

AGES.

"As is already well known, the ages of our university graduates are comparatively high, and this point is accurately demonstrated in the article from which we are now quoting. Here are the averages of the six different colleges for the last three years of 1900, 1901, and 1902:—

"Law, 26 years 10 months; Medicine, 27 years 7 months; Engineering, 25 years 10 months; Literature, 26 years 3 months; Sciences, 25 years 6 months; Agriculture, 26 years 4 months. Averages of the six Colleges, 26 years 7 months. The high aver-

age for Medicine is chiefly attributable to the fact that its course of study extends for four years, while in the rest it is three years. However, on the whole the averages both collegiate and general have advanced since about 1894, owing to the insufficiency of accommodation and the necessity, therefore, of restricting the number of admissions by means of competitive examination. With the number of high school graduates increasing year after year and the University accommodation still remaining limited, the ages of graduates both at the Tōkyō and Kyōto Universities will probably continue to be high.

GENERAL TENDENCY OF UNIVERSITY STUDY.

“ The last point dealt with is the number of graduates from the different courses, and the following will indicate the general tendency of university study in Japan.

	Law.	Medi- cine.	Engineer- ing.	Litera- ture.	Sciences.	Agricul- ture.	Total.
1876-85	124	215	211	46	149	103	848
1886-95	555	321	296	94	87	263	1,616
1896	97	28	80	50	18	40	313
1897	67	25	78	62	26	16	274
1898	107	31	110	66	26	14	354
1899	155	27	110	75	34	14	415
1900	129	34	104	77	21	13	378
1901	106	40	94	71	19	15	345
1902	141	94	117	67	12	20	451
	1,481	815	1,200	608	392	498	4,994

“ The large number of graduates who have taken to the study of Law, the sudden activity in the course of Engineering subsequent to the Japan-China war, and the falling off, on the contrary, in Science courses, may be regarded as prominent features in the general tendency of university study as it is carried on in Tokyo.”

FOREIGN LANGUAGES AND LITERATURE.

Increased attention is being paid every year to foreign languages. It is the aim to have a competent foreign instructor in each of the middle schools throughout the Empire, though for financial reasons the number of such instructors is as yet

quite small. These schools correspond quite closely to the high schools of the United States, although they would include at least the so-called ninth grade of the Massachusetts public school system, and perhaps the eighth grade also. There are several of these public middle schools in each prefecture. Beside these, there are many private schools licensed by the Government and incorporated into the National System, not to speak of many others of equal grade which for one reason or another have failed to receive licenses. The withholding of these licenses is often due to purely technical reasons and does not necessarily imply inferiority of standard in any respect. For example, some schools have adopted a curriculum which is thought to be better adapted to the wants of its constituency than the inelastic curriculum of the Government middle schools and are thus excluded from the system. Most of the Christian schools have been obliged to throw up their licenses because of the regulation promulgated some years ago excluding all religious instruction from licensed school.

Moreover, in every prefecture there are at least three other Government schools of the middle school grade, namely, a normal school for the education of teachers for primary schools, a commercial school, and an agricultural school. Nearly all these schools public and private give much attention to the study of English and a few include other languages in their curricula. As a matter of course, the standard of instruction is not high in most of these schools, but it is improving, and in some it is already fairly satisfactory.

To these schools of the middle grade must be added the considerable number of "high schools," or colleges, and special schools of college grade. In these the language work done is worthy of high praise.

As a result there is a rapidly increasing number of young men able to read one or more foreign languages. This has created a large demand for foreign books, especially for books in the English language.

This demand is met partly by importations and partly by reprinting. Cheap reprints of standard foreign publications find a large sale. Translations of Japanese books are also being put upon the market, not merely for foreigners but also for the benefit of Japanese students who use them for practice in reading English.

Another feature of this interest in foreign literature is seen in the reproduction in Japanese dress of the works of foreign authors. For many years the book stores have been filled with translations of European and American works on history, biography, philosophy, science, etc., but of late a special interest has been manifested in pure literature. In illustration of this movement we venture to subjoin another extract from an editorial in the *Japan Times*.

"As noticed in the literary review of 1902 published in these columns several weeks ago, literary Japan, with its scanty stock of materials all sold off owing to the warmth with which the public prematurely welcomed its products, has lately been compelled to employ itself in busily laying in another stock. The result is manifested in the successive appearances of translations from foreign authors, as was the case a few decades ago. Mr. Kuroiwa, the founder and joint proprietor of the *Yorozu*, having completed the publication in serial form in the columns of his own paper of the Japanese adaptation of Dumas' *Monte Cristo*, has gone a step further in a similar direction and, grown more ambitious, is now doing the same with *Les Misérables*. So eagerly has his attempt been welcomed by the public that some publishers of pot-boilers have already anticipated him and have published the whole translation which, owing to the limitations of his method of publication, Mr. Kuroiwa will be obliged to hold over for at least a year to come. Meanwhile the same paper has begun another translation, a work of Jokai's by Mr. Matsui, a writer on its staff. A similar feature is observed in the *Niroku*, the *Yorozu's* rival in journalism, which also gives two serials, both of them translations from foreign authors. One of them is specially noteworthy, in that choice is made of Less-

ing's *Minna von Barnhelm*. The translator is "Koyo," one of our foremost writers, who lately joined this paper. It would be tedious to mention similar performances seen in other papers and magazines. Most of these translations are adaptations, at least the names of places and characters are altered, the evident reason being that foreign names when transcribed into our language look hard and awkward to our general readers. We must not, however, omit mentioning here Mr. "Hoitsu" Hara's translation of Lytton's *Eugene Aram*, and especially Mr. "Suiin Emi's" Japanese dramatisation of *Othello*. Lytton has been a special favorite with our translators and the writer of this note thinks that since the translation of his *Ernest Maltravers* which appeared more than 25 years ago, quite a large number of this versatile author's works must have been reproduced in our country in one shape or another. Of Shakspeare's works, Emi's reproduction of *Othello* is the fourth translation, if the present writer remembers rightly, the three previous being *Cæsar*, *Macbeth* (both by Mr. Tsubouchi), and *King Lear* by Mr. Takatsuki, a graduate of the College of Literature of the Tokyo University. Mr. Emi's rendering might pass for his own original, so far as the scenes and characters are concerned. Florence in the original is Tokyo in the adapted rendering, Cyprus is Formosa, the Moor himself is a Japanese general who is dispatched to Formosa to suppress a rebellion there and who becomes the Governor-General of the island. Then Desdemona becomes Miss Tomone and her father, Brabantio, is Count Fura, and so on."

CHRISTIAN SCHOOLS.

There has been no marked change in the status of the Christian schools. As has been already noted, the regulation forbidding religious instruction in all schools belonging to the National System has subjected them to great embarrassment. In a few cases the plan has been adopted of separating the boarding department from the school proper and relegating the religious instruction to the former, but the authorities of most schools have preferred to throw

up their licenses as members of the National System. These schools include primary, middle, and higher schools, that is, all below the universities, but the chief point of embarrassment lies in the middle schools for boys. The secondary schools for girls, though classed with the so-called middle schools for boys, are called high schools. They will be treated in a separate section. At first sight this would seem not to have been so serious a loss as was expected, for the number of students has gradually increased, but a closer acquaintance with the working of the schools shows that it is difficult to hold the students. Many students seem to come because of disappointment elsewhere, with the purpose of leaving just so soon as a chance to join one of the licensed schools presents itself. This keeps the average age of the students too low and renders it difficult to keep up an efficient *esprit de corps*.

In certain large secular schools, notably the school established by the late Mr. Fukuzawa, the *Keiogijuku*, and Count Okuma's *Seimon Gakkō*, a similar difficulty is met by the institution of university courses. It should be said, however, that Count Okuma had previously included in his group of schools, at the head of which the Waseda University stands, a regularly licensed middle school. Still, the desire for greater freedom in the arrangement of courses has led to a plan which offers to the students a university education independent of the National System.

On the side of the Government, it is claimed that religion is excluded, not on account of any hostility to religion, but because it is looked upon as something outside the prescribed curriculum which imposes additional work upon the already burdened student, and on the same ground as an additional study would be excluded. However this may be, since the Government schools of all grades are for the most part full, and since candidates for promotion from lower schools of the National System naturally have the preference when the vacancies created by graduation or otherwise are to be filled, the future of students in all schools outside the System

is darkened, excepting so far as parents are able to guarantee employment for their children.

It is a perplexing situation. If the doors of the Government colleges and universities could be opened more freely to the graduates of private schools, it would make the path of the graduates of the the Christian boys' schools plain, for they have no occasion to fear competition with the best schools of their grade, as regards scholarship ; but as it is, some radical steps need to be taken for their relief. Their endowments are not in general sufficient to provide satisfactory instruction in the higher departments, certainly not in such variety as to meet the needs of the students. It is true, many can and do enter the Imperial University as special students, but this is not satisfactory. Such students are not eligible for degrees, unless it be on conditions which are practically prohibitive.

Some years ago, an effort was made to interest the Christian community in a plan for a Christian University. At that time, it seemed to many wiser to plan for the graduates of the Christian schools to pursue at Government institutions such courses as those schools could not provide. The way was then open. It may be that the solution of the problem is to be found in the revival of that plan, or in some modification of it.

Possibly affiliation with one of the private universities already established would answer better, perhaps on a plan analogous to that adopted by the government of India. Until some reasonably satisfactory solution is arrived at, those in charge of the larger Christian institutions have a position by no means enviable. Both teachers and pupils naturally desire a garment out of all proportion to the cloth at their disposal. Under these circumstances to avoid discouragement on the part of the faculties while guarding the financial interests entrusted to their care is a problem sure to tax the best powers of the boards of trustees.

GIRLS' SCHOOLS.

What has been written above has special reference to schools

for boys and young men, but much the same problems are presented to those in charge of girls' schools, though the fact that the Government schools for girls of the middle school grade are as yet far too few in number to meet the demand.* Then again a far smaller number of young women desire to carry their studies higher than the middle school, hence the disadvantage of graduating from a school outside the National System is a relatively small matter to the average student. However, in view of the revival of interest in the study of English already discribed, there is no lack of pupils in most of the Christian girls' schools. Yet when higher courses are offered, there is difficulty in securing students, in some cases, where the schools are under foreign management.

Two high grade institutions for young women under purely Japanese management appear to be meeting with conspicuous success. One of these is the *Joshi Daigakkō*, or Women's University, which within two years has collected a body of 800 students. The other is Miss Ume Tsuda's *Joshi Eigaku Juku* or English School for Young Women. This is on a more modest plan, but is in every respect most admirable. Its special aim is to furnish well equipped teachers of English for middle and higher schools.

The following paper by Miss E. P. Milliken of the *Joshi Gakuin*, the Presbyterian girls' school in Tokyo furnishes an inside view of the situation. Her long experience and success give especial value to her statements.

MISSION SCHOOLS FOR GIRLS:

THE SITUATION.

Not since the early eighties has there been a time when the work in girls' schools has been so pleasant, the atmosphere so clear, and the outlook so hopeful as at present.

Everyone interested in the esteem in which such schools are held by the public must have noticed the tidal tendency, the "reactionary waves" to which Miss Bacon refers in her chapter on

* After the word "demand" in the fourth line insert the words: "indicates that the Christian girl's schools have a large constituency from which to draw."

"Education," a tendency not to be wondered at when we consider how different are the methods employed and the results aimed at in a modern, mission school from those of the old *regime*, and that in the finished products of both there are many things which Japan rightly desires to see in her women. To all such observers it must be equally clear that the tide is a rising tide of which no receding wave falls as far back as its predecessors. It must, moreover, be evident that, whereas, in the early days of mission schools, they stood for ideas alien to the general sentiment, now, in most points aside from their religious character, public opinion is in sympathy with them.

That Japan has decided to send her girls to school is evidenced by the single fact that the Government blue-books record more than a thousand girls' schools above the *junjō shō gakkō* (primary) grade. These schools are scattered throughout the length and breadth of the Empire and are attended by girls of all classes except the very poorest.

And these schools, like the boys' schools, employ for the most part Western methods. Mathematics and the sciences, not to mention history and literature, are studied more eagerly than Chinese characters or the accomplishments. Sewing and domestic economy hold a high place, but they are popular in proportion as they are presented in a modern light and on scientific lines. The picnics and family outings, always among the yearly feasts of the mission schools, now have their parallel in the more formal *undō kwai* (athletic exhibitions) of all progressive institutions. And since the Peeresses' School makes so much of physical exercise of a vigorous type, the old objections to mission school gymnastics are quite done away with. Tennis at Kobe College, basket-ball at the Aoyama Jo Gakuin, calisthenic classes in regulation gymnastic dress at the Kyōritsu Jo Gakko and the Joshi Gakuin, are recommendations, not drawbacks, to parents looking up schools for promising daughters.

And now that there are so many large schools for girls, where varied activities render life strenuous, the grudge against mission

schools as corruptive of manners is practically done away with. As the bright-eyed, alert student becomes better known, she apparently becomes less objectionable. It is acknowledged that she has good coin to pay in exchange for the exquisite refinement, the inimitable repose of the old-time maiden, whose attractions no one can see vanish without regret. It is interesting to note that both Japanese and foreign visitors now sometimes speak of the mission school girls as gentler and at the same time more responsive than those in some of the large schools where a trace of the soldierly is occasionally visible in the well drilled ranks.

The eight hundred students who have flocked to the new Joshi Dai Gakkō show that higher education is no longer a *bête-noire*. The idea that a university education may be obtained in a brief three years has no doubt attracted many girls, and especially many parents. But one cannot visit the crowded class-rooms, note the intelligent attention paid to lectures, look down at the well-arranged notebooks and up at the sparkling faces, without realising, that these girls, drawn from all parts of Japan, represent an immense body of disciplined students.

The cordial reception given to the school recently opened by Miss Tsuda, so quietly that only its worth could make it known, shows that there are those to recognise and appreciate the best and most thorough in educational tactics.

That mission schools are no longer isolated institutions, but must enter into healthy competition with others of a similar kind cannot fail to add zest to the work of both teacher and pupil. That they are not passed by, now that a good education can be obtained elsewhere, but are rather more sought after than ever, might seem of itself to be sufficient reason for their continuance. But aside from that, the first and always most important *raison d'être* remains in full force. They, almost alone among the numberless schools in the Empire, furnish direct instruction in Christianity. In them, almost alone, is provided the food on which the spiritual nature of the young was meant to feed. They present the Bible, with its

Eternal Word of revelation to the many eager young hearts who, while searching for knowledge of every kind, are consciously or unconsciously searching most eagerly of all for a something to satisfy the inmost needs of their nature, for a way to God.

It is no longer an uncommon thing for a girl to give this as the definite reason for her coming to a Christian school. It is even growing to be a common thing for non-Christian parents to say that they have brought their daughters to such a school, because it makes religious instruction a specialty. It is an ever growing delight to find the interest with which girls of educated minds and maturity of thought come to the Bible classes and a still greater delight to witness the fulfillment of the promise to those who with a sincere heart receive the word.

Another thing which makes work in mission schools pleasanter than of old is the comparative ease with which good teachers may be secured,—women teachers, superior both in mental equipment and in Christian character. The salaries are still small and must seem increasingly so compared with those given in institutions with large funds behind them, but this seems to make no difference. The best is always given for another kind of reward.

Still another encouragement is the demand for the services of graduates. Schools which prepare girls for teaching and for other forms of direct Christian work have applications coming in months before commencement and in larger number than they are able to supply.

What counts for still more to the teachers is the willingness of the girls to respond. The Christian graduates need no urging, but as a rule cheerfully accept any invitation to do Christian work, feeling it a privilege to share with others what they themselves most highly value. Distance and severity of climate, they make light of, and of monetary considerations lighter still. A teacher who has helped many girls decide upon positions can recall only one instance in which salary was made a reason for accepting one place rather than another, and then it was not because the girl cared for herself, but because she had others dependent upon her.

These things are surely an incentive to teachers to do better work than has thus far been accomplished, to be on the alert for improvement, to make the schools entirely worthy of the best students Japan has to give. Mission schools will by and by be things of the past, but may the time never come when girls will have to choose between a Christian education and the best schools. May Christian schools ever hold an honored place in a country which has chosen to make its schools its boast and which will not rest satisfied until they rank, grade for grade, with the best schools in the world !

ELIZABETH P. MILLIKEN.

SOCIAL REFORM.

WORKS OF BENEVOLENCE.

Creeds and charities, or faith and works, are the twin steeds that draw the chariot of a Christian civilization. It matters little whether they be thought of as running tandem or abreast. The two go together as a completed whole and woe be to that church of Christ, or class in society, at large, that long neglects one or the other.

In no way has Japan revealed more clearly the native fineness of her own soul, or her keen appreciation of Christianity's supreme excellence, than in the reception she has given to various forms of Christian benevolence. Treating last year's record as typical of the movements of recent years rather than as an isolated experience by itself, we may discern, I feel sure, certain signs of progress in society at large that not merely should give reason for profound gratitude and hopefulness, but that should stimulate all practical workers to a still higher grade of intelligent effort in behalf of the poor, the vicious, and the unfortunate.

Looking at the whole subject from this broader vantage ground, where at times we ignore all differences between the creed of

Western churches and the cult of Eastern faiths, the story of recent months with its leading lessons may be summed up briefly as follows:—

Of avowedly Christian institutions we find to-day in Japan one Russo-Greek, twelve Protestant, and eighteen Roman Catholic orphanages. The figures for the Catholics include all kinds of asylums as we have been unable to secure any analysis of their statistics. Among the Christian institutions are also four homes for discharged prisoners; three blind asylums; three “homes of mercy” three leper hospitals; two homes for the aged; five schools or homes for Ainu; four free kindergarten; ten industrial schools; and at least ten other schools for the poor. These cared for some 2,700 inmates during 1902, at an expense of more than *yen*, 100,000, aside from the support of missionaries engaged in this form of Christian service. There are also ten boarding houses for students and at least a dozen hospitals with their charity wards.

Roughly speaking, this total makes perhaps one-fourth of the regularly organised benevolent institutions in the land. This does not include special gifts and grants by court or government or private parties for emergency calamities.

What Christians give toward the support of non-Christian institutions (no small amount) is now offset by the aid rendered by society at large to well known Christian establishments. This, however, has come true only within the last year or two and is one of the sure indications that at least some of the Christian asylums are permanently established as Japanese institutions and have secured the confidence of leading philanthropists and of the public at large. For example, the charity chrysanthemum party given last autumn in Count Okuma's garden at Waseda, netted *yen*, 3,090., for Mr. Hara's Prison Door Aid Association. A home for discharged women convicts is being erected with this money. We learn from the published report that “Count Okuma defrayed all the expenses of preparing the place and also granted the use of the garden. Baron Shibusawa defrayed all the expenses of the various amusements, including the

phonograph. The Sato family of Komagome gave 150 boxes of chrysanthemums for bouquets."

Moreover there is of course a large amount of untabulated private benevolence. Such facts as are obtainable indicate that this amount is yearly increasing and has been since 1896 when Their Majesties, the Emperor and Empress, gave *yen*, 400,000. on the occasion of the death of the Empress Dowager, to be devoted to charitable purposes.

Philanthropy is one of the fads of the day. Not merely does every special calamity open the purses of the generous, but the number of regular causes appealing for help, either by collection boxes at railways stations, or subscription lists over business counters, or annual fees for sustaining membership, or concert tickets for "sweet charity's sake," is steadily increasing.

Amid this bewildering forest of appeals it is easy to lose one's path. Some are tempted to say *no* in all cases or to adopt some such general rule as was followed by one of America's rich men who is reported to have treated all cases alike and to have kept on hand a supply of dollar bills from which he drew with strict impartiality one for each applicant, be he coatless beggar or college president. Many a Japanese acts on the same principle always giving a *rin* or a *sen* to each caller that comes to the door.

But we note a healthy, if slow, improvement in this matter. Christians are growing more discriminating as they certainly should do and society at large is catching the idea. Every year sees more giving but wiser selecting.

Not so many mushroom enterprises were started last year under the guise of charity as in some previous year. The sifting process goes on steadily and men who have not been abroad or learned at home from foreign sources how to conduct a great charity are not so readily trusted as in the past.

Moreover the nature of the benevolence is more carefully considered. For example one of the most successful and praiseworthy enterprises in society at large during 1902 was the summer outing

given to 303 of Tokyo's poorest children by the generosity and enterprise of the *Jiji Shimpō*. Some sixty of the boys were taken to Nikko, all the others both boys and girls to Kamakura and Enoshima. The total expense involved was *yen*, 1,448.81 of which the *Jiji* gave *yen*, 320. Miss Alice Miller an "Independent" missionary writes appreciatively as follows :

"I am very happy to tell you of our connection with the benevolent enterprise of the *Jiji Shimpō*. Through the kindness of Mrs. Ushioda of the W. C. T. U., we were asked to send ten girls, between ten and twelve years of age to enjoy the 'Fresh air Excursion.' They were given a complete outfit of new clothing, and taken to the seashore to spend four days. The two teachers of my charity-school were asked to go with a number of others to take care of the children. Those who had been most faithful in attendance and work at the day school and the Sunday School were chosen, and it has had a wonderful effect on the increase in numbers and especially on the regularity of the attendance, which is now all that could be desired. The good effects have not been confined to the families of the children who went, but they have been felt in the whole district, Yotsuya Tani Machi, one of the poorest in the city. Mrs. Ushioda with thirteen persons to assist her, had charge of seventy-one girls on the excursion."

Among new philanthropic institutions organised during the year that are worthy of special mention and assistance, may be named Mr. Z. Iwamoto's *Joshi Jitsu Gakuin* (Deserving Girls Industrial Home School) at Sugamo, Tokyo, for which *yen*, 3,000. were secured by means of charity concerts last June, and The Lunatics' Aid Association promoted by "a large number of ladies, the majority of whom are wives of eminent physicians."

Probably the largest single gift of the year was that of *yen*, 100,000. in war loan bonds, by Baron Mitsui for a charity hospital in Tokyo. In strictly Christian circles, the largest single gift for benevolent work was one of *yen* 10,000. to the Okayama Orphanage to be used for paying burdensome debts that for five years had ham-

pered the institution. This generous gift came from an American friend who learned of the orphanage and its influential work from those who had visited Okayama and seen Mr. Ishii and his asylum. The gift was as timely as it was generous and was accepted by Mr. Ishii and associates as a providential answer to prayer. This same orphanage also received from a Japanese gentleman, not a baptised Christian, a single donation of *yen*, 1,854. and from other Japanese sources at least eight gifts of *yen*, 100. or over, while the receipts of entertainments given by its lantern and musical band count up for the year the handsome sum of *yen*, 14,392. The day of large benefactions and generous earnings has dawned for even Christian charities in this progressive empire.

Another particular in which the Okayama Orphanage has led during the past year has been in cultivating a spirit of independence, economy, and investment (of savings) on the part of individual children. Mr. T. Kanamori's timely book *Cho Kin no Susume* (Advice on Saving Money) has been read to the children and its teaching enforced to such good effect that 137 children have bank accounts of their own which now amount to above *yen*, 200., of which *yen*, 177.04 was saved and deposited during 1903. Since Jan. 1st, 1903 a strict account has been kept with each child, he being paid for all work that he does. Out of his receipts he must purchase every thing he needs for himself aside from his food. The plan is working capitally.

One of the great lessons of the year is that benevolent institutions of a Christian order must be worthily equipped if they are to hold their well-earned place at the head of the lengthening procession of eleemosynary enterprises. Character still counts as the supreme thing, but character in a helpful environment suggestive of an up-to-date home and school and shop is character quadrupled for efficient service. We rejoice therefore over the clean new buildings for the *Hakuaisha* in Osaka, the Jōmō Orphan Asylum in Maebashi, the leper asylum at Kumamoto, and "the original orphanage" at Okayama, which the past year has seen completed. Also

for the new building for Mr. Tomeoka's Home School at Sugamo, Tokyo to take the place of one destroyed by fire last summer, and for improved plants in several institutions. For example, Miss Adams' "Poor school" at Okayama has at last secured a home of its own near one of the large factories, has begun the making of envelopes for industrial training, and has become with its day and Sunday schools, its new chapel, and full corps of workers a recognised elevating agency in one of the worst sections of the city.

Work for factory employees has lain upon the hearts of many Christians for several years and spasmodic efforts in their behalf have not been few. The problem has now become a pressing one. The daily papers have exposed gross immoralities and clamored for reforms. It is pleasant to note that a beginning has been made in Matsuyama and a few other places. Mr. Gulick writes that a home for factory girls was opened last March and averages eighteen inmates. During nine months the girls paid *yen*, 593 and friends *yen*, 307. "The Christian character of the Home makes it distasteful to many who prefer the immorality and freedom of the ordinary lodging house. We are increasingly convinced of the need of a Christian home, for it sets standards of living which have materially influenced the other boarding houses."

The *Jiji Shimpō* has been foremost among the newspapers in advocating and aiding rescue work for factory girls. It spent *yen*, 115 on five girls two of whom had become blind in the mills. It also collected *yen*, 1,031.81 of which it gave *yen*, 200 itself and served *zoni-mochi* (a special kind of stew made of rice cakes, fish, and vegetables much used at New Years) to 500 boys and 500 girls. A regular lunch and presents for all followed.

The president of one large silk factory, a man favorably disposed to Christianity, but not a professing believer, has opened a night school for his operatives, and *himself given one evening a week for months to this laborious service, teaching and talking to the work girls out of his own experience.*

Social purity work receives special treatment elsewhere but I cannot forbear mentioning the lifting of the debt on the land occupied by the Florence Crittendon Rescue Home in a suburb of Tokyo, and the completion of arrangements to erect at once a new building for this worthiest of charities.

The steady breaking down of prejudice against institutions known to be conducted on Christian principles is further shown by the following interesting facts. Nearly all the orphanages and some other asylums receive regular grants in aid from city councils and provincial assemblies. Moreover, Mr. J. Ishii, founder of the Okayama Orphanage, was decorated last October by Imperial authorisation with the blue ribbon (*ranju hōshō*) for his fifteen years of strenuous devotion to philanthropic service. A Shinto priest in Tōkyō sent his little son and later three other children from his diocese to a Christian school. A few nominally Buddhist institutions, as for example the Niigata Orphanage, welcome co-operation with Christians. This is a great gain every way. Personality and principles of a high order are sought for wherever they can be found.

Mrs. Thomson of Kōbe and others testify that kindergartens for the poor are increasingly popular and that in consequence all homes are open to visits of teachers and Bible women. Perhaps there is no better work than that for children and through them the attempt to reach their parents. Col. Bullard sums up a very admirable report of all forms of benevolent work now carried on by the Salvation Army—a good showing it is—with these words. “At the present time there appear to be special need and special opportunities for all these various forms of benevolent work and their practical application of the teachings of Christ. Present undertakings should therefore be supported and other enterprises inaugurated as the advance in this direction must materially add to the eclat and influence of all Christian work.”

I have reports from ten schools—mostly for girls—which have an industrial department. The largest and most successful ventures of this sort are the Methodist school at Aoyama Tōkyō with its ninety-

eight girls under the efficient management of Miss Blackstock, and Miss Judson and Mr. Nishimura's school at Matsuyama with its ninety-seven pupils. The industries taught in the first named are sewing, embroidery, and wood carving. In the second, sewing and weaving. Industrial training is emphasised in nearly all the orphanages, blind schools, and homes of various sorts.

Mrs. Macaulay has found abundant encouragement for continuing her primary schools for poor children, and a few other missionaries are similarly engaged.

But testimony indicates that one good result of this great philanthropic wave that has swept over the country has been to induce city authorities to attend with increasing care to the elementary education of the children of the poor. It looks as though the present year would see a further advance in this particular and that the need for private schools of the regular primary grade for the poor would grow less and less. In the matter of furnishing free schooling of a higher grade, namely, that of "higher primary," grade there is no such indication. On the other hand, the need of private charity here is increasingly felt in many places.

I have no data for any special items concerning medical work except that the well known hospital at Akasaka, Tōkyō was closed during the year owing to absence from the country on a well earned furlough of Dr. W. N. Whitney. The Y.M.C.A. with its customary intelligence and enterprise opened two new boarding houses for students and now has eight in running order. There are many organisations in the student world and society at large for aiding poor students by giving employment. This movement needs careful leading so as to stimulate further the spirit of self-help and loyalty to high ideals of scholarship and character.

There is a healthy tendency, apparent in all forms of altruistic effort for society's "unfortunates," to rule out so far as possible the unpleasant "charity" element in benevolent work. It seeks to remove the causes of unjust social inequalities and to awaken a sense of independent manhood and honorable ambition. There are un-

limited opportunities for broad-minded, warm hearted Christian workers to lead in this great service. Models of individual and institutional service are still needed and will be until all benevolences become truly benevolent, society's lowest waifs saved, and society itself completely regenerated through the transforming influence of Christ-like ministries.

J. H. PETTEE.

TEMPERANCE PROPAGANDA.

The year 1902 was one of the most prosperous and interesting in the history of temperance work in Japan. It dawned with unprecedented hopefulness in the cause of abstinence from alcohol and tobacco, when the Principal of the Shizuoka Normal school became a member of the Society. This event had taken place at the end of the previous year in a meeting conducted by Dr. Soper, Mr. Ando, and others. Soon after this, new interest was awakened in Annaka and Haraichi, Gumma Ken, through the untiring efforts of Rev. G. Kashiwagi. This resulted in the organisation of a strong Society, consisting of more than 200 members, under the presidency of the Principal of the Annaka Middle school, Mr. Muraoka. This movement was carried forward by Christian and temperance men in Takasaki, Mayebashi, Itabana, Fujioka, Tomioka, and other places. In the meantime, an impressive letter was received from a member in Formosa, informing the League that the whole island was in a most wretched, moral condition and that the root of all the evil was liquor. He asked that a representative from the League be sent to the Island. The request was at once complied with, and Rev. K. Miyama started for Formosa about the end of January. The visit was so successful that, during his stay, influential societies for men and women were organised at four different places.

Another important event in 1902 was the introduction into the Imperial Diet in February of a bill forbidding the sale of

intoxicating liquors to minors. The Bill passed the third reading in the Lower House by a large majority, but, unfortunately, in the Upper House it was referred back to the committee, and, when it was almost at the point of being rejected, the House adjourned. However, the favourable action of the Lower House has given great encouragement, for, thus far, the Lower House is regarded as expressing the voice of the people. The Hon. S. Nemoto is said to be preparing for the reintroduction of the Bill at the next session of the Diet, in case he is elected (and his re-election is fully expected).

In April, members of the Tokyo Temperance Society and others organised the Tōkyō Reform Club, and nominated the Hon. Taro Ando for a seat in Parliament. They labored evangelically but were not successful, the number of votes cast for Mr. Ando being 219, only one-fifth of the number promised. Yet it is a satisfaction to know that as in the population of 1,600,000 there are 16,000 votes, extending the rates to the whole population there would probably be in the city about 22,000 friends of the temperance cause.

In October, the fifth Annual Convention of the national Temperance League was held in Tokyo. Those present, Japanese and foreigners, represented sixteen societies. The report showed the rapid increase of the temperance forces, as follows :

Total temperance societies in Japan, 1901	...	...	46
" " " " " 1902	...	...	65
Increase	...	...	19
Total Membership, 1901	...	...	(inaccurate).
" " 1902	...	...	3,760

The Convention was deeply interesting and discussed many important subjects. The officers of the League are: President,—Hon. T. Ando; Vice Presidents,—J. Soper, S. Tsuda, S. Nemoto, K. Miyama, S. Hayashi.

It was in the year 1902 that the two societies in Formosa and Hawaii joined the Japan League.

On October 16th, Miss Kana G. Smart, sixth evangelist from the world's W. C. T. U. came to Japan. She has been heartily welcomed, and has already addressed important gatherings, such as the Peeress's School, the Shizuoka Temperance Society and the Japan Women's Educational Association. *Communicated.*

RESCUE WORK FOR YEAR 1902.

Previous to Oct. 2, 1900 rescue work in Japan was legally impossible.

The "Free Cessation, Regulation" issued by the Home Department on that date made it possible for licensed prostitutes to cease their occupation without the consent of their masters, and thus made rescue work a possibility. The great benefit conferred by these regulations is shown by the fact that many thousands of girls have availed themselves of its provisions and have left the brothels without waiting to be assisted by anyone. Here and there a few individuals interested in the welfare of these poor unfortunates have availed themselves of the opportunity offered to do rescue work and have assisted them to get free. So far only one organisation, the Salvation Army, has made rescue work a conspicuous or regular department of work.

As to how many have been released, the effect on society and, etc. we are compelled to rely on statistics compiled by private endeavor, as the government has never collected complete statistics, since the system of licensed prostitution was introduced, some thirty years ago. The latest figures obtainable, now one year old, show that the number of licensed women for the Empire had decreased about 12,000 since October, 1800. This number represents an actual decrease after allowance is made for admissions. From the meagre reports now at hand, January 10, it would seem that the decrease during the past year was not nearly so great as during the

previous year, but was still quite heavy. After the first rush immediately following the issue of the regulations, there was a lull, and for a time during the last of 1901 and first of 1902 there was ground for fearing that a reaction had set in, or that the force of the regulations was spent. Since the summer of 1902, however, there has been a marked increase in the number of free cessations, and rescue work seems to have entered on a career of permanency.

It must be borne in mind that while freedom of cessation is possible on the part of the women, it is not at all easy. The brothel keepers have not been slow in devising means to prevent escape.

Strict guard is kept so that inmates cannot get out of the quarters easily without being detected. If detected, they are forced back, the section of the Regulations which provides for the punishment of those interfering with those who wish to secure their freedom being practically overlooked. After their arrival at the police station, the keepers or some of their hirelings follow and threaten, cajole, and plead in turn, in the endeavor to get them to go back. After the report has been accepted and the women are no longer prostitutes, the keepers often take from them their clothes and leave only thin, dirty dresses and *obi*. Immediately after one gets free, the keeper almost invariably distrains the property of those who have put their stamps to the contract. This has been the most effectual method used so far. About twenty per cent return to a life of shame, and almost without exception the distraint on the household goods of parents and relatives furnishes the reason. A distraint is likely to take nearly everything, so that the hardships endured by those who are so unfortunate as to have their property distrained upon are great, and from the point of view of those who are so low down in the moral and human scale as to sell their children for vile purposes, it is too great a hardship to be endured for the sake of one's offspring. The question of the legality of the so-called financial contracts and debts of prostitutes was fought out in the courts and was decided in favor of the keepers in every instance. The Supreme Court passed judgment on the

matter in February, 1902, and now these financial obligations of whatever nature are valid in law. The question was so presented as to compel the Court to pass on the "morality" of the brothel system, which it did, by deciding that there is nothing in financial contracts which have legalised prostitution as a purpose that can be termed contrary to good customs or to the public welfare. This decision gave the free cessation movement, and consequently rescue work, a decided set-back, but as already noted there are signs that the damage is not permanent. It may now be safely assumed that free cessation and rescue work have come to stay,—at least until there is no more necessity for free cessation. The greatest need now is more persons actively interested in it.

There have been several instances of keepers having entered charges against women for taking away clothing belonging to the house when they left, but so far no instance of the courts deciding against them has been reported. At present the keepers generally take a chattel mortgage on the clothing of the inmates so that in case of their departure without consent of the keeper, they can be compelled to return them.

At first the police seemed almost invariably favorable to the keepers. Often girls were kept waiting nearly all day at the police station, thus giving the keeper opportunity to intimidate them and secure their return. The practice of calling out the keepers whenever a prostitute presents her report, while not being indefensible, gives rise to all sorts of trouble, especially where she is compelled to consult with keepers before final action is taken on the report. In some cases women have been sent back "to think over the matter," and have postponed action at the request of relatives.

It will be seen from the above that just as the promulgation of the Free Cessation Regulations made rescue work possible, present conditions make assistance to the girls a necessity. It is necessary that persons acquainted with the regulations and conditions interest themselves in the cause of the girls and assist them to overcome as many of the difficulties as can be overcome and instruct them

how to bear the things that must be borne, for released prostitutes do not enter a life of ease immediately on securing their freedom.

The conflicts over improper and often illegal treatment of girls when they present their free cessation reports are getting far less numerous than formerly. The principal fight for the first year and a half after the issue of the new regulations was with the police, and there was reason to fear that the spirit of the regulations would be so warped as to render them almost void. It is with pleasure that we can report a gradual change, however, and while there is room for still further improvement, the present attitude of the police is generally quite favorable. Recently a letter was received from a prostitute begging assistance to secure freedom and was sent to the police station of the town where she was serving, accompanied with a request to the police to call her out, take her name off the roll, and send her home, the money to purchase a ticket being enclosed. A few days later the girl turned up at her home, the police having done exactly as requested.

As to results, those that can be tabulated are very encouraging. Certainly no one at the outset expected much from those released. So far, however, the large majority of them have returned to honorable trades immediately on securing their freedom. The large majority either go to their homes or are married. Visiting the homes of girls who have secured their freedom by our aid forms a very hopeful method of evangelistic work. Only a few need our assistance after getting free. For such there is the Salvation Army Rescue Home, also the W.C.T.U. Home, in Tokyo and the Rescue Home in Hakodate. There should be another somewhere between Osaka and Hiroshima. But the fact that only a few desire to be taken care of after getting free makes rescue work *per se* quite simple and easy. The greatest difficulties are to get literature to prostitutes and to overcome the trouble caused by distrains. There ought to be a free cessation bureau in every city and town that has licensed prostitution. Generally one or two persons can do

all the work necessary, with the exception of visiting at the homes after release.

But little has been done for unlicensed prostitutes. That these, especially the *geisha*, form a menace to society no one will deny; but there is not much that can be done until the legal, licensed, society-endorsed evil is gotten out of the way. Of the unlicensed class, the *geisha* only are constantly increasing.

Unless some kind of legislation making it illegal to employ girls for immoral purposes is secured, a case to test the validity of the financial obligations by which *geisha* are held will be necessary before any kind of satisfactory work for them can be done. The debt binds them to their trade of unlicensed evil just as it binds prostitutes to licensed evil. During the last year the recruits to the brothels came almost entirely from the unlicensed women, while the *geisha* class are recruited from virtuous young girls. But few enter the licensed quarters now from a life of purity.

To sum up, owing to the wide range the agitation has taken, much more has been accomplished than was at first contemplated. Although not as many have left as was anticipated by some, owing almost solely to the power of the *debts* which are holding at least eighty per cent. of the present girls to their trade, still the fact that the number of prostitutes has been reduced more than one fourth in two years is certainly not a small matter. In addition, applicants have fallen off, which is even better than a reduction of prostitutes by free cessation. The fact that the number of unlicensed women, excepting *geisha*, has also decreased is very encouraging, as it removes the objection most commonly urged against our work, namely, that a reduction of prostitutes would cause an immediate increase of unlicensed women. Visitors to brothels have fallen off; so have receipts; thus weakening the system financially. A few keepers have also closed up and set their girls free, the most conspicuous example being a Yokohama keeper who gave eighteen their liberty and quit the business.

All this and the notice still given the movement in the daily

press has added much to the moral tone of society and has engendered new and clearer ideas of individual liberty.

And finally, the fact that the free cessation movement was inaugurated and is still conducted by Christians has introduced the practical side of Christianity to the nation and made possible effective evangelistic effort among the lower strata of society.

U. G. MURPHY.

EVANGELISTIC WORK.

INTRODUCTORY REMARKS.

Under the heading of "Evangelistic Work," it has seemed best to bring together all of the more direct forms of evangelistic effort, both on the part of missions and of undenominational societies.

This classification is not intended to imply that the work included is more truly evangelistic than that carried on by schools, temperance societies, homes for released prisoners, etc. All these have their place. Nor should they be looked upon as expedients for the propagation of the Christian faith. They may serve that purpose, but they deserve attention rather as divisions of the wide field which Christianity must enter and cultivate. To the Christian, nothing which pertains to the well-being of man is foreign. When the messengers of Christianity come to a new country they are bound to exhibit, so far as may be, a symmetrical conception of life and to show the effect of the Gospel upon every department of society which is open to them. The Gospel is not the specialty of any class. It is said that a young cadet, when told by an inspecting officer to leave Christianity to the pastors and evangelists and give himself strictly, to his military duties, replied that he did not see how that could be; to him religion was like filial piety, and asserted its claims upon all, soldier or civilian, without regard to rank or station.

It is of the first importance that this view of Christianity be maintained and that we refuse to admit for one moment the theory that our schools and eleemosynary work are less divinely appointed than our direct preaching. So far as the means at our disposal will allow, every institution under our care must be kept at a high standard. In any case, it must be a distinct gain to our students and others that they have come under our care. A mission school which is not a good school has no right to be. No strength of religious influence will atone for a failure to furnish what our pupils have a right to claim from us, namely, a good education within the range offered. In this we must all agree. With this understanding, we may claim for our work, that it is all evangelistic, done in the spirit of Him who went about doing good and who was not less preaching the Gospel of the Kingdom when he restored sight to the blind than when by His gracious words He taught His disciples.

Still, the more formal preaching of the word and the building up of churches deserve the emphasis which the experience of 1900 years has placed upon them, and we do well to mark that emphasis by devoting to them a special and prominent section of our yearly record. It seems fitting also to associate with these the work of certain undenominational societies which are directly tributary to them.

Accurate statistics for the year 1902 are not yet available,—indeed, the fact that the statistical year varies greatly with the different ecclesiastical bodies and missionary societies renders an accurate statement of the growth of the work for any given period impossible. As will be seen by the report of the Standing Committee of Co-operating Christian Missions, which is included in this pamphlet, an effort is being made in co-operation with the Evangelical Alliance of Japan to secure a better system of collecting statistics of the churches and the work which they represent. It is hoped, therefore, that next year a more satisfactory account can be furnished of the progress of the Christian movement. The statistics appended are considered the best now obtainable.

The reports of the various missions printed below present in a fragmentary way it is true, but still impressively, the extent of the work as well as the hopes and aims of the workers. Although there is much to be said in favor of a brief report from a single hand, covering the entire field, it has been deemed wise, for this year at least, to present an account of the work of each mission as seen by one who has shared in it. Adopting such a course, there is naturally an over-emphasis of the part played by the smaller missions, but this may easily be corrected by an examination of the tables in the appendix.

The year has been on the whole a prosperous one. The increase in the number of communicants, while not equal to that of twelve years ago, has yet been encouraging. There has been, moreover, a greater readiness to listen to Christian preaching. This has been particularly true in the case of special services conducted by lecturers from abroad. The large numbers who gathered to hear the Rev. Dr. Torrey clearly illustrate this. His audiences were not larger than those drawn together by Mr. Mott the previous year perhaps, but on the other hand they were not as widely advertised. They certainly were most gratifying to him and to his friends. The ordinary congregations appear to be growing also, though this growth is, of course, not uniform.

Attention has been drawn of late to an alleged wide spread corruption in the sale of school books. The matter is now in the hands of the courts. The public has been deeply impressed and many thoughtful men have been led to ask themselves, as they have thought of this and other evidences of what seems to them a decline in morality, whether the current neglect of religion has not weakened the consciences of men. Such thoughts are leading many to study Christianity; for there are few intelligent men who believe that any permanent help can be looked for from a revival of Buddhism. The only difficulty is that too often Christianity is approached from the intellectual side as though Christian ethics would assert themselves in much the same way as modern chemistry and physics

have done. That men must humble themselves, become as little children, and open their hearts to the Divine Spirit does not always find acceptance with these inquirers.

THE ADVANCE MOVEMENT.

The last sentence may suggest the reason why the Advance Movement has not yielded quite the fruit which some, especially in foreign lands, expected from it. Still, no one who has watched this movement during the past few years can fail to be grateful for it. It has brought the Christians of the different Protestant Churches together as they had never been before and has created a sense of unity which will be lasting. This was perhaps its best fruit.

Further than this, it showed clearly that the opposition to Christianity on the part of the nation had in large degree passed away, and revealed new avenues of access to the hearts of the people. A goodly number was admitted to the churches and among them were many who have added not a little to their aggressive force.

In all this we rejoice, but it is none the less clear that the Christian Church in Japan needs not alone to be planted, but also to be trained. The more experienced pastors perceive this and are directing their efforts to this end.

ABSENTEES.

As has been noticed, there has been growth in the congregations, but there has not been in most churches, it would appear, an increase commensurate with the reported increase in membership. This is regrettable, but it may be in part accounted for by the fact that the gains to the churches are chiefly from the less stationary classes of the community, namely, students, teachers, and Government officials. These are often transferred to towns or villages where there is no church and hence are for the time lost sight of. That a certain proportion of them should fall away when deprived of the moral support of their fellow believers is an inevitable result of the situation.

There are others who seem to have brought over into the Christian Church something of the old thought associated with their registry in Buddhist temples. They lay stress upon the registration, but think less of the duties which it involves. Sometimes they appear to regard their entrance into the Church as an *opus operatum* which in a quasi mechanical way determined their religious status.

On the other hand, many of these absentees do within their respective circles represent a Christian force which, though its results cannot always be tabulated, will, we may be assured, tell strongly on the progress of Christianity in Japan. One finds men of this class now and again and it is seldom that work is started in a country town where one or more such men are not found to form the nucleus of the new church.

Still, making all due allowance for the part which such men play and must play at this stage, it is clear that an earnest effort should be made to assure them of the interest and sympathy of their fellow Christians. Something is done by certain churches through little monthly papers which contain the news of the church and serve to foster a spirit of loyalty to its principles and an interest in its work. Attention is invited to an article on this subject by the Rev. E. H. Van Dyke of Shizuoka, which will be found on another page. Mr. Van Dyke believes that great good might be done by an interdenominational arrangement through which Christians removing to towns without a church of their own order should be induced to cast in their lot with the local church. Practically there will be found great difficulty in making such an arrangement effective, though it is intrinsically most desirable.

INTERDENOMINATIONAL COMITY.

This question of absentees naturally leads to that of comity between different missions and between the different ecclesiastical organisations. Certainly we all desire to secure so high a degree of mutual helpfulness as shall make manifest to all the world our readiness to subordinate all else to our common purpose to build up

the Kingdom of our Lord. Such an arrangement as Mr. Van Dyke suggests would be of great service. It would be a natural corollary of any understanding between the different Christian organisations with regard to preventing intrusion into one another's fields.

In the smaller towns there is little trouble, but in the large towns and smaller cities it cannot be denied that there is a good deal of unnecessary jostling upon one another. Some urge a geographical division of the country among the different churches; but in a country like Japan, where the movement of population is so marked, no geographical division is practicable, unless it be between different members of the same ecclesiastical family. However desirable it may be that an ardent Congregationalist, or Baptist, on moving to a large town where there happens to be an Episcopal congregation, should sink his denominational prejudices and join it, he is not likely to do so, if in his judgment the community is large enough to create the hope that it can sustain two churches. In small towns he may. The case becomes less hopeful still, if it happens, as it sometimes does, that instead of a single believer there is a group large enough and optimistic enough to believe itself stronger than the one which has pre-empted the field. Most of the newer Churches now organised in Japan have grown up in large part because of this movement of population and this kind of growth is going on all the time. It cannot easily be prevented, though under certain conditions the geographical limitations may work well. For example, Formosa is for the most part, so far as work for the Japanese is concerned, left to the Presbyterians, the Bonin Islands to the Episcopalians, the Loochoos to the Baptists and Methodists, etc.; but it would not be possible to limit the work in any of the first or even second class cities of Japan proper to a single denomination.

It seems clear that each case must be dealt with on its merits and it is the hope that The Standing Committee of Co-operating Christian Missions may be of service in adjusting cases of friction which may arise. Happily such cases are not frequent. Without

exception so far as the writer is aware, the missionary communities throughout Japan have succeeded in finding common ground broad enough to admit of cordial and helpful co-operation. There is unnecessary duplication of machinery oftentimes, but even here forms of co-operation have been devised which yield much hope for the future and it is not improbable that consolidations may occur as time goes on which will simplify these problems. For the present we may congratulate ourselves that the difficulties which do arise are, with few if any exceptions, met in a spirit of mutual respect and confidence.

CO-OPERATIVE ENTERPRISES.

THE STANDING COMMITTEE OF CO-OPERATING CHRISTIAN MISSIONS.

As this pamphlet is issued under the auspices of the Standing Committee of Co-operating Christian Missions, it is appropriate that the report of its proceedings should be given a prominent place, and that its history should be recorded in the series of annual reports of which this pamphlet is the first number. It may not appear to come naturally under the heading of "Evangelistic Work," but the special aim of the Committee is to aid the constituent missions in their evangelistic enterprises, for it is in these that the danger of unwise competition is most liable to arise. Accordingly, the record of the First and Second Annual Meetings prepared by the Secretary, the Rev. T. M. MacNair is given below. It will be remembered that the preparation of the constitution of the Committee was entrusted to a so-called Promoting Committee appointed by the Third General Conference of Missionaries in Japan which was held in Tokyo in October, 1900, and that it represents an earnest effort to secure harmony and mutually helpful service.

MINUTES OF THE FIRST GENERAL MEETING.

The meeting was held at the hall of the Young Men's Christian

Association in Kanda, Tokyo on January 8th 1902 at 10 A.M., seventeen representatives from fourteen missions being present (see appended list).

Rev. D. C. Greene, D.D., Chairman of the Promoting Committee, called the meeting to order and offered the opening prayer. Rev. T. M. MacNair was made Secretary pro. tem.

The nomination of officers was referred to a committee which reported in favor of the following: for Chairman, Rev. D. C. Greene, D.D.; for Vice Chairman, Rev. E. H. VanDyke; for Secretary, Rev. T. M. MacNair; for Treasurer, Rev. J. L. Dearing, D.D. These nominations were confirmed.

After the reading of the Constitution, the Secretary presented a communication from the Rev. E. C. Fry bearing upon the composition of the Committee, and it was moved to recommend to the Cooperating Missions to change Article III of the Constitution so as to allow full membership to any mission entitled to representation, irrespective of its size. After discussion the matter was referred to a committee consisting of the Chairman and Secretary and Messrs. Fry, Binford and Draper, to be reported on at the next regular meeting of the Standing Committee.

To the same committee was referred an inquiry as to what measure of representation might properly be accorded to the agents of the Bible Societies in view of their peculiar relation to the work of the missions as a whole.

A Committee on Publications was appointed, consisting of the Chairman and Messrs. Wyckoff, Voegelein, Haden, and MacNair, and was requested to prepare during the year "a record of social and religious conditions and progress" (see Const. Art. II § 3), and also to consider and report later in the day on matters relating to Art. II § 2 (a) and on the preparation of By-Laws for the use of the Standing Committee.

After the noon recess this committee made the following recommendations: first, that Messrs. Haden, Hail, and Pettee be requested to draft a series of By-Laws; and second, that a full de-

scriptive catalogue of all existing Japanese Christian literature be issued, the Publications Committee to select the persons who should prepare the same and arrange for its publication when completed. The report was adopted.

To a further committee consisting of Messrs. Dearing, Draper, and Fulton was referred the making of arrangements contemplated in Art. II § 2 (b) viz., "for the services of visitors from abroad as preachers or lecturers," or for other special services in the interest of the Co-operating Missions.

In addition to the above, Messrs. Draper, Haden and Van Dyke were constituted a committee to consider methods and needs of co-operative evangelist work and to report at the next annual meeting of the Standing Committee.

It was estimated that the expenses for the year 1902 would not exceed *Yen* 400. and the treasurer was authorised to assess sums up to this limit upon the several co-operating Missions.

The officers of the Committee together with Mr. Voegelein were appointed to act throughout the year as a committee of authorisation for the disbursements of the treasurer, and to receive and consider any matters that would naturally come before the Standing Committee but of which none of the other sub-committees could properly take cognisance.

The Secretary was instructed to have the minutes printed together with the Constitution and the roll of co-operating missions and their representatives, and to send copies of the same to each member of the Standing Committee and to such of the local papers as might care to publish them.

It was decided to hold the next annual meeting on January 14th, 1903 at 10 A.M. in the Y.M.C.A. hall in Tokyo.

After the reading and approval of the minutes the meeting adjourned with prayer by Dr. Dearing.

D. C. GREENE, Chairman.

T. M. MACNAIR, Secretary.

THE ROLL.

American Board, Rev. D. C. Greene, D.D.,* Rev. J. H. Pettee, D.D.*
 American Baptist Missionary Union, Rev. J. L. Dearing, D.D.,* Rev. H. Topping.*
 American Christian Convention, Rev. E. C. Fry,†
 Christian Church, Rev. M. B. Madden,*
 Evangelical Association, Rev. F. W. Voegelien,†
 Methodist,—Canadian, Rev. G. M. Meacham, D.D.*
 Methodist,—U. S. A., North (East Japan), Rev. G. F. Draper,* Miss M. A. Spencer.*
 Methodist—U. S. A., North (South Japan), Rev. H. B. Johnson* (not present).
 Methodist—U. S. A., South, Rev. T. H. Haden.*
 Methodist—Protestant, Rev. E. H. Van Dyke.*
 Presbyterian, U. S. A., Cumberland, Rev. A. D. Hail, D.D.* (not present).
 Presbyterian, U. S. A., North (East Japan), Rev. T. M. MacNair.*
 Presbyterian, U. S. A., North (West Japan), Rev. T. T. Alexander, D.D.* (not present).
 Presbyterian, U. S. A., South, Rev. S. P. Fulton.*
 Reformed, Dutch (North Japan), Rev. M. N. Wyckoff, D.Sc.*
 Reformed, German, Rev. H. K. Miller.*
 Society of Friends grouped with the Scripture Union and several individuals, Rev. Gurney Binford,†
 United Brethren, Rev. A. T. Howard,†

Other missions that are entitled to representation (from having approved the Constitution of the Standing Committee), but which have not yet appointed representatives are :

- The Lutheran (corresponding member).
- The Reformed, Dutch (South Japan) (corresponding member).
- The Woman's Missionary Union (corresponding member).

CONSTITUTION.

ARTICLE I. NAME.

This Committee shall be called The Standing Committee of Co-operating Christian Missions in Japan.

ARTICLE II. FUNCTIONS.

(1) This Committee shall serve as a general medium of reference, communication and effort for the co-operating missions in matters of common interest and in co-operative enterprises. On application of interested parties, and in cases of urgent importance on its own initiative, the Committee may give counsel :

* Full member.

† Corresponding member.

(a) With regard to the distribution of forces for evangelistic, educational and e eemosynary work, especially where enlargement is contemplated ;

(b) With regard to plans for union or co-operation on the part of two or more missions for any or all of the above forms of missionary work ;

(c) And in general with a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the co-operating missions.

(2) The work of this Committee may include :

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature ;

(b) The arranging for special evangelistic campaigns, for the services of visitors from abroad as preachers of lectures, and for other forms of co-operative evangelistic effort ;

(c) In securing joint action to meet emergencies affecting the common interests of the co-operating missions.

(3) In serving as a means of communication between the co-operating missions the Committee shall be authorised to publish at least once a year a record of social and religious conditions and progress.

ARTICLE III. COMPOSITION.

(1) This Committee shall be composed of representatives of as many of the evangelical Christian missions in Japan as may choose to co-operate with it on the following basis, to wit :

(a) Each mission having fifteen (15) members, inclusive of the wives of missionaries, shall be entitled to one representative with full powers, such representative to be called a full member ;

(b) Each mission having forty-five (45) members shall be entitled to two representatives with full powers ;

(c) Each mission having seventy-five (75) members, or more, shall be entitled to three representatives with full powers ;

(d) Any mission having a membership of not less than five (5) shall be entitled to representation by one corresponding member, who shall possess all the rights of full members, except that of voting.

(2) Two or more missions without regard to their size may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Committee are concerned, be counted as a mission, and shall be entitled to representation accordingly.

(3) The full members and the corresponding members shall be media of communication between the Committee and the missions, or groups of missions, which they respectively represent.

(4) The members of this Committee shall be chosen by the missions, or groups of missions, which they respectively represent, or shall be appointed by the proper autho-

rities in their respective missions or groups, to serve for such terms as said missions or groups may individually determine.

ARTICLE IV. WITHDRAWAL.

A mission may at any time withdraw from co-operation with the Committee by notifying the Secretary in writing of its decision to do so.

ARTICLE V. OFFICERS.

The officers of this Committee shall be a Chairman, a Vice-Chairman, a Secretary, and a Treasurer, who shall hold office for one year, or until their successors are elected. They shall be chosen by ballot.

ARTICLE VI. MEETINGS.

(1) Regular meetings of the Committee shall be held annually at such times and places as the Committee shall determine. Special meetings may be held at any time at the call of the Chairman, or, if he be unable to act, the Vice-Chairman, in case five or more full members representing at least three missions, or groups of missions, shall so desire.

(2) A quorum for the transaction of business shall include representatives from at least two-thirds of the co-operating missions, or groups of missions, having full members.

ARTICLE VII. EXPENSES.

(1) The ordinary expenses of this Committee, including the cost of attendance of full members on its meetings, shall, up to the sum of *yen* 500 per annum, be met by the several missions represented by full members, in proportion to such representation.

(2) Extraordinary expenses shall be incurred only as special provision may be made by the missions or otherwise for meeting them.

ARTICLE VIII. AMENDMENTS.

Amendments to this constitution may be proposed at any time either by the Committee or by any one of the co-operating missions, and said amendments shall take effect when the missions represented by not less than three-fourths of the full members of the Committee shall have given notice to the secretary of their consent.

SECOND ANNUAL MEETING.

The second annual meeting of the Standing Committee of Co-operating Christian Missions in Japan was held in the Y.M.C.A. hall in Tokyo on January 14th, 1903, nineteen representatives from sixteen missions being present.

After the devotional exercises the Chairman, Rev. D. C. Greene, D.D., made the following remarks preliminary to entering upon the business of the day.

"It is a great pleasure to welcome so large a number to this the second annual meeting of the Standing Committee of Co-operating Christian Missions.

"The year just closed has not witnessed any large accomplishment on the part of our Committee. It has been rather a year for planning than for actual work. It is furthermore the firm conviction of us all, I am sure, that we must move cautiously and avoid all reasonable ground for the charge of interfering with the work of others, and show our efficiency rather by a painstaking attention to matters which may be placed in our hands than by the effort to create a work for ourselves.

"Still, as you listen to the reports of the officers and of the various sub-committees, you will acknowledge that they have not been inactive, but have already work in hand which promises to be of real service to the cause we represent. Yet, however valuable the tangible fruit of this work may prove to be, it will probably always remain true that the intangible fruit, that which resists all attempts at tabulation, will be more valuable still.

"It is a great thing in itself to meet together regularly and emphasise our purpose to build up the Kingdom of our common Lord,—a purpose which lies back of all our endeavors. The habit of planning and working together which our committee aims to foster can hardly fail to give us a truer perspective as regard the whole range of our missionary activity.

"At the appropriate time you will be asked to consider the expediency of enlarging the scope of our annual meeting and of throwing it open, for the most part certainly, to the public. At least one public session with a carefully prepared address from some suitable person, perhaps the retiring chairman, would add greatly to the interest of the occasion and to the inspiration which we trust it will afford to all who share in the deliberations of the Committee. We have a wide field before us. May God grant us wisdom to fill it worthily!"

Following the address the Secretary reported the changes that

had taken place in the personnel of the Committee since the previous meeting, the number of members being now twenty-two; that one member had died, viz., the Rev. T. T. Alexander, D.D., and that the total number of missions represented remained at eighteen, though falling, strictly speaking, into but six or seven natural mission groups; that one mission had been added during the year, and one had withdrawn, these being respectively the Dutch Reformed and the Methodist located in Kyushiu. He further stated that favorable comments upon the existence and purposes of the Committee had appeared in certain of the religious journals in America and India and in one that had been sent to him from India. He also read a letter to the same effect from the Rev. E. B. Sanford, D.D., General Secretary of the National Federation of Churches and Christian Workers in the United States, of which the following is an extract :

“ I can assure you that the efforts you are making to economise forces and express the unity that underlies denominational differences is watched with interest by thoughtful ministers and laymen in the United States. They believe that it is a most hopeful sign of the progress of a movement that is to have a profound influence in making the organised life of the Church of Christ more effective in advancing the Kingdom of God at home and abroad. Let me know of your progress. It will help us.”

On behalf of the several committees appointed at the last meeting it was reported :

First, for the Executive Committee, that the work of collecting and tabulating mission and church statistics had been undertaken and would be carried on, it was hoped, in conjunction with the Evangelical Alliance organisation ;

Second, for the Committee on Publications, that Dr. Greene had been asked to prepare the first Record of Social and Religious Progress and had kindly consented to do so ; also that the preparation of a Descriptive Catalogue of Existing Japanese Christian Literature was in progress under the editorship of Rev. Messrs. H. H. Coates and O. Cary and Rev. J. L. Dearing, D.D., and would

contain in addition to the usual matter brief reviews of all books, tracts ; etc.

Third, for the Committee on Speakers from Abroad, that Rev. R. A. Torrey, D.D., of the Moody Bible Institute in Chicago had spent some weeks in Japan early in the year and had spoken in many places and with excellent results, his itinerary extending from Sendai on the north as far south as Hiroshima ; also that Mr. W. E. Geil, a Baptist evangelist, had come in the late summer and had followed a similar course and with like experience ; and further that arrangements had been made with President Charles Cuthbert Hall, of Union Theological Seminary, New York, for the delivery in Japan of the course of Haskell India lectures, and that Dr. Hall would arrive in March ; that one other visitor of prominence was also expected in the near future, viz., Bishop H. W. Warren of the Methodist Episcopal Church, and that his consent to give a number of addresses while in the country had already been obtained* ; and fourth, for the Committee on Co-operative Evangelistic Work, that the Standing Committee recommend the organisation in three or four of the more important centers of population of evangelistic bands consisting of speakers and singers of recognised ability, who should engage in special united effort in and about these centers in co-operation with the missionaries and Japanese Christian workers locally resident ; also that in the various cities now occupied, the workers unite amongst themselves in earnest co-operative efforts for the evangelisation of the towns and villages surrounding them.

A committee on by-laws also reported and their recommendations were adopted. In addition to the usual items there was one

* The Rev. George F. Pentecost, D.D. is also expected shortly, sent out to Japan, China and the Philippines for special evangelistic work under the auspices of the American Board and the Board of Foreign Missions of the Presbyterian Church, U.S.A. (North). He will spend a considerable part of the year in Japan.

providing for six permanent committees, which as subsequently constituted were the following :

On Christian Literature, Drs. D. C. Greene and M. N. Wyckoff and Rev. Henry Topping ;

On Co-operative Evangelistic Work, Rev. Messrs. G. F. Draper, H. K. Miller, E. H. Van Dyke, G. W. Fulton and F. W. Voegelein, and Rev. A. D. Hail, D.D., ;

(Dr. J. H. Pettee and Rev. S. M. Hamblen were later added to this committee).

On Speakers and Lecturers from Abroad, Dr. J. L. Dearing and Rev. Messrs. T. H. Haden and S. P. Fulton ;

On Educational and Eleemosynary Work, Drs. J. H. Pettee and M. N. Wyckoff together with Rev. T. H. Haden and Miss M. A. Spencer ;

On Statistics, Rev. Messrs. H. M. Landis, D. S. Spencer, W. P. Buncombe and A. Pieters ;

On General Business (Executive Committee) Rev. Messrs. T. M. MacNair, G. F. Draper and F. E. Hagin and Drs. D. C. Greene and J. L. Dearing.

The treasurer reported the receipt of *yen* 403.55 and the disbursement of *yen* 82.05. He was instructed to hold over the surplus for meeting general expenses and in addition those incurred by the catalogue and other committees, and to add to the amount so far as necessary by further assessment on the co-operating missions up to the limit of *yen* 400.

A committee was appointed to prepare resolutions concerning the death of Dr. Alexander to be spread upon the minutes subsequent to adjournment. These resolutions were published along with the minutes in the Japan Evangelist for February.

The recommendations of the Committee on Co-operative Evangelistic work were referred for purposes of further inquiry and consideration to the new committee on this subject.

A proposal having been made looking to the establishment for Tokyo and Yokohama of a periodic missionary conference similar

to that of Central Japan and to one now carried on by the missionaries resident in Shanghai, it was referred after discussion to the General Business Committee with power to act.

Special invitations were extended to the agents of the Bible Societies and to the foreign secretaries of the Y. M. C. A. to appoint representatives on the Standing Committee. This was done because of the peculiar relation borne by these two agencies to mission and church work as a whole.

It was further decided to invite the presence at future meetings of the Committee, of those missionaries who, though not members, nevertheless share in the Committee's work through membership in one or other of the sub-committees. The further extension of this invitation to the general public, as suggested in the chairman's opening remarks, was left for decision and action with the General Business Committee; as was also the proposal relating to a special public address at future annual meetings.

The officers elected for the ensuing year were the following : for Chairman, Rev. A. D. Hail, D.D. ; for Vice-chairman, Rev. G. F. Draper; for Secretary, Rev. T. M. MacNair; for Treasurer, Rev. J. L. Dearing, D.D.

The Committee adjourned with prayer by the retiring chairman, to meet again in January 1904 at such time and place as the general business committee should determine.

T. M. MACNAIR,
Secretary.

BIBLE SOCIETIES COMMITTEE FOR JAPAN.

In writing a short account of the work done, during the past year, by the Bible Societies in Japan, our duty in the first place is to render thanks to God for the many opportunities given to us for advancement in our work of putting into the hands of those who are in darkness the Word whose entrance into the heart bringeth light.

Very little opposition is offered to our colporteurs in the prosecution of their work. It is humble labour and consequently needs humility on the part of those who engage in it, and while it is not often permitted us to see visible fruit, yet as the years go by encouragement is accorded us from time to time, so we endeavour to "sow diligently."

During the first months of the year colportage was carried on in Kyushu in the provinces of Satsuma, Osuni, Hyuga, Bingo, Buzen, Higo, Hizen, Chikuzen, and Chikugo by the Rev. S. S. Snyder and two of our Japanese colporteurs. Many to whom the books were offered refused them, on the plea that they were unable to read; some while lamenting that they could not read, yet bought the books saying that they would get their children to read to them their contents. Several schools were visited and many students possessed themselves with copies of the Bible or of portions of the same. Some people would purchase books after being assured that our men were not in the employ of Russians. But usually much energetic persuasion, coupled with explanations was required to overcome the prejudices of the people who lived away from the busier centres. Occasionally on the coast, a short voyage from port to port in the small coasting steamers was undertaken, and passengers were invited to purchase and read for themselves more of the story of the Cross, which they had heard from some missionary or Japanese workers in their journeyings. And so the work went on day by day until books were exhausted and workers weary, and rest for a time became imperative. Once only in Kumamoto was there any opposition; and that on the part of rowdies, probably under the influence of drink, who attempted to roughly handle one of the workers, but a friendly shopkeeper gave timely shelter.

The Island of Shikoku was visited early in the year and many towns, villages, and hamlets were given the opportunity of possessing the Word. Mr. Lawrence and helpers commenced work in Takamatsu at a large Industrial Exhibition. Here work was undertaken

alongside direct evangelistic effort and the Rev. W. Buchanan of the Presbyterian Mission writes most warmly of our workers and the effect of their labours. Kochi, Suzaki, Uwajima, Matsuyama, Imabari and other towns and villages in Tosa and Iyo were visited, and invariably people were most willing to buy the books, as we make a rule that no gratuitous distribution be practiced unless under exceptional circumstances. Here in the country districts want of education and conservation were found often to be a barrier. May the time come for many in these isolated districts when "a little child" shall, through the message of the written Word, lead them into the truth!

In April, Mr. Katsumata attended the great Millennial Tenjin Festival, lasting 50 days in Kyoto. Pilgrims and strangers many of whom had come weary miles from the hills and plains in unfamiliar districts, some with aching hearts, some with fiery ambition, to seek the aid, or pay their homage to, the great departed one, and having come, were met with the news that a "greater One ever liveth." About 6,000 copies were circulated at this festival.

At the commencement of the summer, Mr. Snyder who, during last year had sold such remarkable numbers of copies of the Scriptures, left us to return to America and circumstances made it necessary that both Agents should be absent from Japan, thus necessitating the cessation of work of our two foreign colporteurs. During this time our Japanese workers were doing their best to make up for the decreased output, and a tour was planned for two men to visit Hokkaido which resulted in a lot of hard and successful work being done. A missionary in Asahigawa writes to one of our colporteurs as follows. "I am very thankful that you were instrumental in placing the Word of God in the hands of so many of the people of our Island. May the Spirit of God put it into their hearts. The work you did was very laborious and tiring I know, but the greater the labour the greater the reward. I am glad you propose still further work here."

In the autumn, work was pushed on vigorously in the North

of Hondo, Echigo, Uzen, Rikuzen, Rikuchu, Ugo, Rikugo and many towns were visited. In connection with this tour a schoolmaster in Sakata in Ugo province, wrote to the Bible House saying that he had purchased a Testament from one of our colporteurs. After reading it he realised what a black-hearted man he was, would we write and tell him how he and his family might know the Truth and be baptised."... At the Festival of the god Fudo at Narita, Mr. Lawrence attended, and very good sales were effected. The towns of Narita, Sawara, Omikawa Chiba, Choshi, Mito, Tsuchiura, Ishisaka, Utsunomiya, and Yuki and a few of the other larger towns were included in an extended tour in Chiba. Over 1,000 Gospels were disposed of in a week. This means persistent and patient effort, tact, and continued talking and explanation.

Two large prisons have been supplied with a small stock of Bibles for use among the prisoners.

Our colporteurs were instructed to direct purchasers to visit Christian workers for explanation and assistance. And thus the work goes on; and day by day the Word of God without note or comment by man is being put into the hands of this people. And we dare to say that He, the Spirit who wrote it, will reveal Himself to the heart which closes not itself against Him.

Our total output for the past year has been very encouraging amounting to 199,602 copies while from this number 115,110 copies have been sold by our colporteurs and the prospect for a considerable increase on these numbers is inviting. And so we ask the prayers of those whom we labour to assist, that the work of our hands may be prospered and the reign of Him whose right it is to reign may be hastened.

F. PARROTT,
Secretary.

JAPAN BOOK AND TRACT SOCIETY.

We printed 8,400 Books last year. There were eight different books of which the following had not been issued before, viz :—

"From Paul to Polycarp" of which we printed ...	3,000
"Trench on the Parables" do. ...	400
"Trench on the Miracles" do. ...	500

We also printed 160,000 Tracts. There were fifty-five different tracts. The following had not been issued before, viz :—

"Come and See" of which we printed ...	3,000
"What think ye of Christ" do. ...	2,000
"Life of Christ on Earth" do. ...	2,000
"The Living Christ" do. ...	2,000
"Master, Who did Sin" do. ...	2,000

We also printed 25,000 Sunday School Cards.

Our issues for the year were 4,380 Books, 135,272 Tracts and 4,768 Publications Purchased elsewhere, total 144,420 copies of a total value of *yen* 2,869.10.

GEORGE BRAITHWAITE.

The above represents the work of the Japan Book and Tract Society only. Each mission has also done more or less publishing on its own account. The Methodist Publishing House and the American Board's Mission, for example, are able to report large figures, but it has not been deemed feasible to include reports from the separate missions this year. It would make an interesting showing and it may be possible to tabulate such statistics in next year's statement. The Sunday School literature issued by the Methodist Publishing House in behalf of a syndicate of missions is in itself an important item. The sale of the various hymn books has also been large.

THE UNION HYMN-BOOK.

The movement that has been in progress during the past year for the provision of a union hymn-book to be used amongst the churches in Japan had its origin largely in 1900. The desirability of substituting a single book of praise for the several books then in use was strongly urged, and although it was not thought feasible to carry out such a project in its entirety, it was decided to authorise

the harmonisation at once of a hundred or more of the hymns most commonly used. A committee representing the Episcopal, Congregational, Methodist, Baptist and Presbyterian churches was appointed to give effect to this decision. The committee began its work without delay, and by midsummer of 1901 had completed the revision or translation *de novo* of a list of hymns numbering one hundred and twenty-five. These were immediately introduced into a revised edition of the Episcopal Hymn-Book, the publication of which had been postponed for several months in order to receive them.

A similar work of revision had been undertaken by the Presbyterian, Congregational and Baptist missions and churches looking to the issue of a single book in place of the two used theretofore, the *Shinsen Sambika* and the (Baptist) *Kirisutokyō Sambika*. This threefold union indeed dates from the week immediately following the adjournment of the Conference, when the first meeting or those appointed to promote it was held. The Canadian Methodists early in 1901 expressed a desire to share in this larger effort, and in July the mission of the Church of Christ (Disciples) took the same action, to be followed a month or two later by the Methodist Episcopal church and mission, as represented by the Methodist Publishing House. In consequence of these several decisions the membership of the revision committee was increased in September to twelve, representing, three members each, the four groups, Presbyterian, Congregational, Methodist, and Baptist, into which their constituencies were divided. For convenience the Disciples combined with the Baptists to form one group and so in a measure restore the balance, numerical and financial, between the several bodies represented. Of the twelve members of the committee one half are Japanese.

The details of the committee's work as it has proceeded since September 1901 need not be recounted here. It is sufficient to say that such progress had been made by mid-summer of the year just closed as to justify the entrance then upon the work of printing the

book, and arrangements to this end were accordingly made. The work was divided between the Methodist Mission Press and the Yokohama Bunsha, the firm that has printed the Shinsen and Baptist Sambikas in use at the present time. The two editions will not differ materially, except as in some of the copies printed in Yokohama a Tonic Sol-fa feature is added, the soprano of that system of writing music being placed in them immediately above the treble staff.

The number of hymns of which the union book will consist is four hundred and fifty, and of these one hundred and twenty-five are the ones that were prepared at the outset in conjunction with the Episcopalians. To these one hundred and twenty-five the name *Kyōtsu Sambika*, or Uniform Hymns, has been given.

It is expected that the printing work will be brought to a conclusion and the book placed on the market before the middle of the coming autumn.

T. M. NACNAIR,
Secretary, Revision Committee.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

SURVEY OF ASSOCIATION WORK IN 1902.

The enrollment of one thousand young men as inquirers during Mr. Mott's meetings in October, 1901, made it plain that the chief work of the first half of the year 1902 was to enroll these men in Bible classes, befriend them, and if possible lead them into the church. Over one-half the number have faithfully attended Bible classes and nearly twenty per cent have received baptism. In order to extend the awakening to cities unvisited by Mr. Mott, speakers were sent out in the winter and spring to many important centres with excellent results. Pres. S. Ebara was especially active in such work.

The weak point in following up the general interest awakened in young men by public presentation of the truth was so evidently

a lack of Christians able and willing to do private, individual work with inquirers, that the keynote of the Associations for the year beginning at the Summer Conference of 1902 is individual work for individuals. Bible studies on "Christ Dealing with Individuals" have been prepared for the use of the group formed to promote such work, and Mott's address on the subject has been widely circulated.

The national Union of City Associations, formed in 1901, has increased the efficiency the four large Associations composing it, and enabled them to extend their influence over several younger Associations. The Union is still in need of a Japanese to give all his time to the work, although Secretaries Niwa and Helm and Pres. Ibuka have been able to fill the gap for the time being.

Tokyo Association has put stress upon English Bible classes with an average attendance of seventy-five, evangelistic and popular addresses, and the social life. It has also stepped forth into financial independence of the American International Committee, carrying last year a budget of 3,000 *yen*. Osaka has sprung into new life since the arrival of Secretary and Mrs. Gleason a year ago. Two hundred men are in Bible classes and almost as many attend the English Night School. A hostel has also been opened. Kobe has likewise opened a hostel, an evening school and Bible classes. In Yokohama an encouraging beginning has been made in Bible and English instruction and in occasional addresses and entertainments. Nagasaki, although not yet in the Union, has leaped forward under the stimulus of the building fund of 20,000, *yen*, pledged in America, through the efforts of Dr. Sasamori and Mr. Mott, on condition that the amount needed for a site be raised in Japan. Niigata reports a lot and *yen* 1,000 toward a building. The total membership of the Union is 900. At present the most urgent needs are for Japanese Secretaries for Osaka and Kobe, and for funds for new buildings or additions in Osaka, Kobe, and Nagasaki.

The coming of C. V. Hibbard and C. Sidney Phelps makes a foreign force of five, and emphasises the need of several able Japanese to be associated with them. Mr. Phelps will work, in Kyoto,

and Mr. Hibbard will be connected with the Student Department of the Tokyo Association.

The Union of Student Associations has leaped from 1,000 to 1,300 members, and from 39 to 47 Associations since Mr. Mott's visit. There has been an increase in Bible class attendance from 456 to 620, altho the grade of work done has not advanced so fast. The securing of Mr. Takai as permanent secretary has tended to give stability to the whole movement. Messrs. Takai and Fisher and a number of volunteers have conducted conferences and public meetings in all parts of the Empire. It should be noted that the part of volunteer workers in both city and student departments is gradually growing larger and more effective. Among the volunteer evangelistic speakers there has been a corps of undergraduates and recent graduates of the Tokyo Imperial University.

For two years the City and Student Unions have been working toward organic union. To that end the Summer School has been conducted jointly. The last session, at Hakone, was representative and exceedingly helpful. Publications are also issued together. The Association Biographical Series has been enriched by Tokutomi's Life of General Gordon and Kashiwai's Henry Drummond. "Temptations of Young Men," "Personal Work," and "Christians of Reality," all by Mr. Mott, "The Fact of Christ," in both English Japanese, and "Bible Studies in the Life of St. Paul" have also been issued. Sixty copies of Sir W. J. Dawson's "Modern of Ideas of Evolution," presented by Lady Dawson, and 300 copies of the Evangelisation of the World in this Generation, presented by the author, Mr. Mott, have been given to schools, libraries and individuals.

The bonds of fellowship between the Associations in Japan and in foreign countries have been appreciably strengthened by the attendance of Secretary Niwa on the Chinese Convention of November 1901 and the sending of Dr. Sasamori to the World's Christian Federation Conferences in Denmark and Norway. The formation of the political alliance with England seems to have made students more appreciative of the benefits of the World's Student

Christian Federation. Evidence of this is seen in the hearty invitation extended to the Federation to hold its 1904 session in Japan.

Six more Christian college graduates have been called through Association Secretaries to teach English in government schools, and this has indirectly helped the work quite noticeably. At the Hakone Summer School thirteen of these teachers were assembled for conference and recreation, and incidentally they added not a little to the success of the Japanese sessions.

The Day of Prayer (November 9th) that young men and women might enter religious callings, was heartily promoted by the Association, in co-operation with the League of Student Volunteers in Japan. We are thankful to state that 12 young men, including one in the Imperial University, have since resolved to devote their lives to Christian work. We shall continue to press this idea, feeling that we can thereby render a great service to the Church.

The Associations and the Secretaries are under heavy indebtedness to the churches and to many missionaries and pastors, but they are constantly endeavoring to deserve such support, by supplementing the work and re-enforcing, the workers of the whole Church, among the students and other young men of the Empire.—*Com.*

LEAKAGE—LOST TREASURE.

Some of us may have smiled as we read the story of Goto Saemon Fujitsuna who hired men with torches to search for ten cash (one rin or one twentieth of a cent) which one of his retainers inadvertently dropped into the river as they were crossing a bridge at night, thinking it to be a case of "Penny wise and pound foolish." But in Fujitsuna's reply to his critics, "The money thus expended, being put into circulation, is not wasted; but the ten cash sunk to the bottom of the river, unless it be picked up, is treasure lost to the world," there is set forth a sound philosophic and a true economic principle.

Every observant missionary and every wide-awake mission must be painfully conscious of an almost inexplicable loss in results, a process of leakage, constantly going on in their work. Whenever the church register is revised or corrected—if the policy of the society is to keep its records “up to date”—the number of names that have to be “dropped” is in many cases only a few less than the number received since the last revision. There are not a few chapels and churches whose membership remains about the same, so far as the number is concerned, year after year notwithstanding frequent accessions. Take the records of any mission for the last ten years. As an illustration, let us take those of the mission with which the writer is connected, which cannot be regarded as exceptional. In 1892 we recorded 225 full members. The records show that in ten years 647 persons were baptised. In April 1902 we had 457 full members. This shows a leakage of 415, or nearly 65%. This, I take it, represents more or less accurately the state of affairs existing in each of the “Co-operating Missions”; and I ask,

Why this waste—this enormous leakage?

If as they drop out of one church or denomination they enter the ranks of another and there witness a good confession, letting their life shine with a pure clear light, then there is no cause either for alarm or regret; since the Kingdom, for which we all labor in common and which we hold more dear than mere ecclesiastical ensigns, suffers no loss. But alas! that which *should* be is not yet, and that for which we labor watch and pray doth not yet appear; howbeit there are not lacking signs of its near approach. Make full allowance for those who exchange the cross for a crown, the few who are expelled for immoral and unholy conduct, the fewer still who are transferred to other folds; add to this the goodly number who come seeking only the loaves and the fishes and leave disgruntled, and yet scarcely half the leakage, the waste, the dropping off, is accounted for.

It is an undisputable fact that the great majority of Christians come from that class of people whose duties, public or private, take them from under the influence of the ancestral home and its surroundings: in other words, the migrating population. Associated with this fact is the malady that is sapping the life-blood of the Church in this Empire. Here is where the great leakage is. Here is the river into which much treasure is let fall and becomes lost to the Christian world. I know one church in an interior city, which is only a sample of many, that has members or those who were once members scattered all over the Empire from Hakodate to Kagoshima. Influenced by a not unnatural sentimentality, many are loth to remove their membership from the place of their spiritual birth; and under the present non-co-operative arrangement, the pastor or missionary hesitates to urge them to leave their own churches and seek membership in another denomination. For a time they are kept in touch with the pastor or missionary by letter, but sooner or later communication ceases; and their whereabouts becoming unknown, the record is marked "dropped"—lost treasure! lost to their own denomination. Failing to openly associate themselves with the church in the place where they live, their lamp of faith soon begins to grow dim and after a short while, if seen at all, can only be found flickering under a bushel—lost treasure! lost to the Christian host and to world-wide evangelism. Thus year by year much precious coin bearing the Master's image is dropped to the river bed of a sadly defective mission economy, hid under the bushel of Christian isolation or buried in the napkin of sectarian avarice; and those of us actively engaged in direct evangelistic work are almost constantly finding here and there specimens of treasure thus lost or hid, but alas! in most cases the image is so marred or distorted as to be almost undiscernible, and to require the exceeding difficult feat of reminding ere it can be again put into circulation. And again I ask,

Is there no remedy for this evil?

There is: and it lies in prevention. *Instruction* and *co-operation* are all that is needed. We may have to sacrifice a little church pride in order to keep this treasure in circulation; it may cost us the loss of a little sectarianism; but he who is not willing to subject himself, his mission, or his denomination to such *questionable* losses in the *sure* interest of the Church Universal, has not even the shadow of a claim to be called a *Christian BUSHI*. As "CO-OPERATING MISSIONS" LET US *CO-OPERATE*. The following suggestions are offered:—

(1) Let a united effort be made to teach believers the necessity of every Christian soldier being kept in the ranks and at the battle front; of his being closely and responsibly connected with some church organisation in or near the place where he resides, even if he is to be in the place only a short while.

(2) Let each denomination make such regulation as may be necessary to *require* immediate transfer of membership when removals are made to places where its own church is at work.

(3) Let there be an agreement among those denominations whose faith and practice it is to interchange transfers, that they *urge* their members to immediately transfer their membership when they move to places where their own church is not operating, and that a letter be sent to some church whither the party is to move commending such person to its Christian fellowship.

(4) Let those denominations whose faith and practice forbid the transfer of their members to other churches, *urge* their members, who remove to places where their own church is not operating, to ally themselves as closely as possible to some church whither they go, and give them letters of commendation; it being mutually agreed that both the person introduced and the church extending its fellowship shall refrain from all attempts to proselyte.

(5) Let it be understood and agreed that those denominations whose faith and practice forbid the transfer of their members

to other denominations, shall yet extend the right hand of Christian fellowship—so far as possible consistently with the faith and practice of their church—to members of other denominations commended to their care because there is no church of their own denomination whither they come ; it being likewise mutually agreed that both the person introduced and the church extending its fellowship shall refrain from all attempts to proselyte.

(6) That united and unceasing prayer be offered that the barriers which render an attempt at co-operation so complex, may be speedily removed.

It may be added that at least one of the "Co-operating Missions" has resolved, and actually already begun, to practice suggestions 1, 2, 3, and 6.

THE WORK OF MISSION GROUPS, AND ALLIED CHURCHES.

AMERICAN BAPTIST MISSIONARY UNION AND SOUTHERN BAPTIST CONVENTION.

The year 1902 has been unmarked by any movement of a novel character in Baptist Mission work, but has been a year of quiet growth. A matter of considerable interest within the Mission has been the adoption of a policy giving greater autonomy to the Mission itself. In its relation to the home Board the A. B. M. U. Mission has differed from many Missions working in Japan in that the relation of the individual missionary and the Home Board has been very close and rather distinct from his associates. Under the new policy a Reference Committee on the field will examine and recommend matters to the Home Board for action and will in special cases, at the request of the Home Board or the Mission, take definite

action. A considerable gain will be thus secured in the practical decision on the field of many matters which the Board at a distance could not possibly determine with equal justice, through lack of data and personal knowledge. The past year has been the first under the new order and has been productive of good results. Individual liberty, which is a strong point in the Mission's policy, is not curtailed and yet greater harmony of plan and unity of work is secured.

In this connection may be mentioned a gratifying gain in the policy of the native church. There have been times when the members of the native church have looked about upon the close organisations of some of the sister missions and then looking at the independence of the individual church under Baptist usage have been disposed to question whether the Baptist way were the best. They have failed to see the possible union and co-operation which could and ought to exist between churches. Failing a compulsory and authoritative union and interrelation, they have failed to see the advantage of a union for advisory purposes and for mutual conference and consultation. Within the past few years, however, the possibility of greater co-operation and interchurch relation between Baptist Churches on Baptist lines has been realised. The past year has seen the largest and most enthusiastic National Baptist Convention which the Mission has known. It was held in Yokohama during the first week in May and was attended by delegates from churches from all parts of the country, from Nemuro to Nagasaki. It was then made very clear that the advantages which arise from advisory action rather than compulsory action were greater than they had seemed, and while each church is still an independent body, yet the mutual relations of fellowship and sympathy need not be any the less. A large number of topics relating to the progress of Baptist work in Japan were considered. Advisory action was taken on many matters and the denomination expressed itself very unmistakably on a number of important questions. The relation of the native churches to the Mission, the salary of

evangelists, the vernacular paper, consolidation of weaker churches were some of the important matters considered. Doubtless with so abundant examples of strong churches conducted on a different plan, church policy has been bewildering to many native Baptists and they have been more slow to organise their conventions and associations on the plans common in other countries but there are advantages in the plan which especially commend the polity to the Japanese churches when fully understood. Associations in the different parts of the country have been forming and prove of great value to the churches represented.

The number of ordained men in the churches had been small till about two years since when a considerable number were ordained from the recent graduates of the Theological Seminary. Two more have received ordination this year. It is not customary to ordain at once on graduation, but after a year or more of experience has proved further the worthiness of the candidate, or when the especial needs of the station where he is located call for the services of an ordained man. The graduates of the Seminary are for the most part men of some years and experience. Those who have been graduated during the past few years have illustrated the advantage of having a full corps of foreign teachers in the school. The graduates have gone into active evangelistic work and have shown a zeal which has been very encouraging. The present year there has been an attendance of 19, four of whom have completed the course in the school and enter upon regular work in the spring. The plan of providing a special session of one month's duration during the month of January, at which former graduates and those who have had no theological training are welcomed and especial classes and lectures are provided, has proved very successful and this year has seen the largest attendance since the plan was adopted. The influence of the presence for a short time of these persons fresh from the needs of the churches in different parts of the country, and the influence upon them of those who are in the midst of their course of training for

the work of the Ministry reacts for good upon all. The spiritual atmosphere is very excellent and the whole experience not only is a mental stimulus to those who spend this brief time in the school but it serves to bring preachers and churches into closer relation.

The Mission ship, The Fukuin Maru, has had a successful year notwithstanding the fact that cholera regulations closed many islands to the work of the ship during the summer and sickness of the Captain and his family has compelled the ship to lie in harbor during a part of the fall. Everywhere Capt. Bickel goes he finds a hearty welcome and the subsequent visits to the islands are more cordially received than the first. He purposes to visit every island of any size in the Inland Sea, omitting only those in which some regular work is done by other missions. His plans involve the locating of two evangelists at two of the larger towns in remote parts. These men and one other evangelist are each to spend four months of the year on the ship when it is cruising in the neighborhood of the central station. He will thus always have a man on the ship with him and two large central stations will be manned also. When visiting an island with a very unsavory reputation during the past year Capt. Bickel learned a part of the reason for the cordial reception that he has everywhere received from officials in the islands which he has visited. Some years ago when the plan of a mission ship was first considered Dr. Duncan the Foreign Secretary of the A. B. M. U. visited the Japanese Minister at Washington, then the Hon. Hoshi Toru, to ascertain the attitude of the Japanese government towards the plan of a mission ship in the inland sea. Hoshi Toru became much interested in the enterprise and favored it heartily. Later when the ship had been built and Hoshi Toru had returned to Japan, without any request on the part of any one interested and entirely on his own initiative and unbeknown to the Captain, he sent letters to the chiefs of police in the different islands of the Inland Sea commending the ship to their especial consideration and attention and

endorsing the work that it was intending to do. These letters bearing the stamp of Hoshi Toru were instrumental in gaining for the ship a favorable reception in many a harbor where otherwise it would have been looked upon with suspicion, and would have been subjected to no end of official red-tapeism. We are thankful to God for this providential opening of not a few islands to the gospel which would have otherwise been hard to reach and also we would give deserved credit to Hoshi Toru who by this act of his aided so much in the spread of the gospel.

The thrilling experiences which Capt. Bickel relates of the openness of mind to receive the Gospel, the gross ignorance of the islanders regarding religious truth and the hearty welcome that is accorded to the ship and its officers by the masses of the people as well as the officials as soon as its purpose is known, is calculated to increase the confidence of even the sceptical in this form of mission work in the most virgin soil for mission work in Japan. During the past year the hospitality of the Government to the enterprise has been shown in the granting of greatly extended permits to visit many islands hitherto unvisited and where, as in many islands already touched, the first opportunity ever enjoyed will be given the people to hear the Gospel message. The object lesson of Christian life and enterprise in furnishing the ship is not one of the least results of the ship's work. During the past year several loan libraries have been made up for isolated places which are likely to prove helpful to the more intelligent of the islanders. The original donor of the ship sent out in the summer of 1902 a motor launch to be used in reaching points where the ship finds difficulty in going. The strength of the currents in the Inland Sea and the complete lack of accurate soundings in these waters not frequented by the regular lines of steamers give occasion for many sleepless nights on the part of the missionary Captain. There is no end of difficulties in this field of work. Few men could have done what Capt. Bickel has accomplished. Doubtless a steam vessel

will some day be found to be the best substitute for the present sailing vessel.

Certain changes in Mission stations have taken place during the year. The Southern Baptist Convention, through the coming of a family of new workers and the return of a family from furlough, has been enabled to open a station at Kagoshima thus giving them five stations where missionaries reside in Kyushu. The American Baptist Missionary Union has opened a new station in the Hokkaido at Otaru where Mr. and Mrs. Shumaker have been located.

The former Hokkaido station will not be abandoned, though the absence of the missionary in charge and the rapid decrease in population on account of the collapse of the fishing industry may somewhat affect the future policy of the Mission in the east of the Hokkaido. A series of small stations on the west coast can be better worked from Otaru than from any other point. The need of the evangelistic work in the north has occasioned the transfer of Mr. and Mrs. Axling from Sendai to Morioka where for some years since Mr. Poate's residence there, we have had no resident missionary. It is expected that early in the new year this change will be effected. The woman's work in Osaka has been strengthened by the coming of Miss Danielson. In Himeji Mr. Briggs has been temporarily located and Mrs. Briggs, who before her furlough was Miss Hawley and was stationed in Yokohama, is now aiding in the Girls' school in Himeji. Changes in the Chofu station rendered the removal of Miss Mead from Sendai necessary. The school building destroyed by fire the previous year has not yet been rebuilt. Its erection is simply deferred indefinitely, while a necessary foundation work is being undertaken in behalf of the women and children of the town. Throughout the Mission large stress has been laid by both missionary and native church on evangelistic work as has been the custom in former years. The result has been encouraging. Mr. Jones in his tours from Sendai north and Mr. Barrington in his summer work through Shinshu, Mr. Thomson in his visits to the Liu Chiu islands, as well as Mr.

Parshley in his summer tours around the Hokkaido, all report most favorably of growth in the churches and large companies of hearers and inquirers not a few.

In the girls' schools the year has also been one of encouragement, though there is little change to note. The Academy at Tokyo has had a prosperous year. The number of students has greatly increased and the completion of appropriate buildings has added to the effectiveness of the school. Quite a number of Chinese students have taken advantage of the school during the year, as well as the Japanese for whom, of course, it is primarily designed. During the absence of Prof. Clement in America, Prof. Topping is in charge of the school.

The Mission held its Annual Conference at Arima in May and found it a delightful place for such a gathering and at once determined to hold its conference in 1903 in the same place. The Conference was largely attended and some excellent papers were enjoyed. Less routine business is done in our conferences than in some others perhaps, but it is a question whether the spiritual uplift gained, or the quickened thought as to methods or work, could be as well secured by any other method.

The Baptist Mission Shadan for the holding of Mission property was the first organisation recognised by the Government for the holding of mission houses and land. During the past year it has succeeded in taking over nearly every piece of Mission property outside of the original treaty limits. This speaks well for the honesty and integrity of those friends who have been entrusted with the care of the property in the past, as well as of the good judgment of those who selected the persons who should hold the responsibility.

Gleanings, the Mission paper in English has continued through the year and is now under the editorship of Mr. Hamblen. The Japanese Church News, or Kyōhō, while having a limited circulation, reaches many members of our churches and is a means of inter-communication much enjoyed.

The year closes with thirteen of our Missionaries on furlough. Several of the stations are needing new workers as well as an increase of native helpers. Among these latter there has been a great deal of change during the year. A gradual drifting towards West Japan may be merely an incident in the work, or it may be an illustration again of "Westward Ho!" There is a general feeling in the Mission of need of more workers both foreign and native. There has been evident a very perceptible advance in the strength of the church, both financial and spiritual, but to do the needed work in the unevangelised portions of the country, as well as to provide for the healthy development of the churches internally, there is still need of much aid from foreign supporters of missions.

THE JAPAN MISSION OF THE AMERICAN BOARD AND THE KUMI-AI CHURCHES.

One difficulty in reporting the work of this Mission arises from its peculiar relations to the Kumi-ai Churches and to institutions which, without being under its management, are more or less closely connected with it. The Mission has no ecclesiastical connection with the Kumi-ai body. It has no control over any of the churches, unless, indeed, it may be said to have some in those cases where it helps in the support of pastors or evangelists, an aid which it might feel compelled to withhold in case unsuitable persons were employed. Most of the schools (including the Doshisha) in which members of the Mission teach, are also independent institutions. Since, however, these churches and schools have grown up in connection with the work of the Mission and are closely associated with it, mention of them may properly be made in this report.

From 1890 to 1901 no men and only a few women joined the Mission. Thus its numbers had gradually decreased through the

loss of those who had been obliged to withdraw from the field. Near the close of 1901 one new man was received ; while in the year under review two new families have come. One of these (Rev. and Mrs. Morton D. Dunning) has been located in Kyoto ; the other (Rev. and Mrs. Enoch F. Bell) in Sapporo. Mr. Charles M. Warren, who for three years had been employed by the Board as a teacher of English in the Doshisha, has now received full appointment as a missionary and been given a year for preparatory study in America. As several persons who had been absent on furloughs have returned during the year, the number of those now upon the field is larger than it has been for a long time. Miss Cora McCandlish and Miss Emily Brown have severed their connection with the Mission.

The request of several members of the Mission for incorporation as " The Association of Congregational Missionaries in Japan " has been granted by the Japanese Government. The declared object of this Association is " to hold and manage land, buildings, and other property for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence." By its formation many of the difficulties hitherto connected with the holding of property for the use of the Mission have been overcome. Such recognition by the Government of this and other missionary bodies shows that we are far beyond the time, though chronologically it was less than thirty years ago, when the *Kirishitan Jashumon* was strictly prohibited.

In common with other bodies this Mission finds its work seriously affected by the great rise in the prices of commodities. The American Board has not been in a position to increase its appropriations, and what it sends becomes each year less capable of meeting the calls upon it. Rents and the salaries needed by evangelists are gradually rising and as a consequence it has been necessary to hold back from new undertakings and even to give up some of the old. Were it not for this, the lessening of the number of persons ready to engage in evangelistic work would be

more deeply felt. Even as it is, there is often difficulty in finding persons fitted for the particular places that are to be filled. How a supply of well-equipped Christian workers shall be obtained is a problem demanding the prayerful consideration of the missionaries and the churches. The same revival of earnestness that would lead young men to give themselves to the Christian ministry would doubtless at the same time so increase the zeal of the churches that they would furnish the means for their support.

The Mission has always regarded its work as such a unity that all the members should take a lively interest in what is done by the different stations and also feel a responsibility for it. The last two years it has appointed a small "Outlook Committee" with the thought that its members should, so far as possible, visit all the stations and thus get such a view of the work as a whole as would enable them at the annual meetings of the Mission to give information concerning the comparative needs of different sections. This year the membership has been enlarged to six with the expectation that after a person has served upon it for three years he will have visited and examined with some care most of the cities where the Mission has work. In this way the number of persons having a knowledge of the whole field will gradually increase, making it possible to consider more intelligently the needs of all. As experience has already show, the beneficial results of this system do not stop with the information gained by the visitor; besides helping in evangelistic services, he can as an outsider say many things to the churches that would not be so well received from the resident missionary, while to the latter he can give much encouragement and useful suggestions. Such help is of special value to these living in small and remote stations where they have few opportunities to discuss with others the problems that confront them.

It is appropriate that mention should be made of the temporary sojourn in Japan of Rev. Doremus Scudder, D. D., and Mrs. Scudder. Dr. Scudder was formerly a member of this Mission, and

after several years as a pastor in America he has accepted the invitation of the Hawaiian Board of Missions to superintend its work among the Japanese immigrants. He has spent most of the year in Japan, reviving his knowledge of the language and preparing in other ways for his coming duties. By an extensive tour through the districts which have furnished most of the emigrants to Hawaii (chiefly Chugoku and Kyushu) he has become acquainted with their friends and has thus helped to put himself in touch with those among whom he is to labor. He has also by his sermons and addresses greatly helped the companies of believers whom he has found along his route.

The members of this Mission, together with the preachers and prominent members of the Kumi-ai Churches have entered heartily into various union and inter-denominational movements ; such as the Young Men's Christian Association, the Christian Endeavor Society, the "Forward Movement," efforts in behalf of temperance, etc. At Kyoto, where in connection with the one thousandth anniversary of the death of Michizane, the noted patriot and scholar deified under the name of Tenjin, the freedom of the city was to be given to dancing girls and courtesans so that, dressed in men's clothing, they should dance in the streets and even go at will into the houses of the citizens, Pastor Aburatani stirred up the local branch of the Woman's Christian Temperance Union to undertake a vigorous agitation against the evil. Fortunately many prominent people were ready to join with the Christians in this crusade, which was so far successful that the objectionable features of the carnival were greatly abbreviated. During the fifty days of the festival this Mission took a prominent part in Gospel services which under the auspices of most of the local churches were held near the entrance of the temple that was the center of attraction for the crowds who visited the city.

The churches continued to reap the fruits of the Forward Movement of the previous year. To some extent, though usually with different methods, this was continued in many places. In con-

nection with Dr. R. A. Torrey's visit to Kyoto and other cities, a large number of persons gave in their names as having decided to be followers of Christ. As was the case after the meetings of Mr. Mott, it has been a source of disappointment that so small a proportion of those taking this step have allied themselves with the churches. Some had little idea of what was implied by the words of their promise; and many share in the common unwillingness to associate themselves with organised Christianity, either because they fear opposition and ridicule, or because they fail to appreciate the advantages that come from close union with other believers. It is to be hoped that if other such workers come to Japan they will stay sufficiently long in a city to give some training to those who have come under their influence and to help them to see the importance of joining the churches.

Several churches and preaching places have been visited by Mr. Kimura Seimitsu, a young man whose training at the Bible Institute in Chicago has given him skill in the conduct of evangelistic services. Though it is still too early to know what will be the permanent results of his work, he has been the means of leading many persons, especially such as had some previous knowledge of the Gospel, to declare their decision to be Christians.

The Ikuta Church in Kobe, formerly independent, has been received into the Kumi-ai fellowship; and a new church, partly supported by the Japanese Missionary Society, has been organised in Nagasaki. The Southern Yamashiro Church was disbanded, its members being transferred to two churches in Kyoto. The church in Sapporo, hitherto aided by the Mission, and that in Hakodate, hitherto aided by the Japanese Missionary Society, have become self-supporting. Further evidence of progress in the Hokkaido is seen in the erection of new church buildings in Kuriyama, Moto-Urakawa, and Asashigawa; while those of Immanuel and Iwamizawa have been renovated. Buildings have also been erected in Yokohama, Ochiai (Mimasaka,) and Yumura (Tajima). Though missionaries as individuals have made contributions, no aid

is given from the funds of the Mission to these enterprises, which depend chiefly upon the local believers, helped by other Japanese friends. The Wakamatsu (Iwashiro) Church has bought a piece of land and fitted up as a temporary chapel the building that was already on it. It is now engaged in raising funds for a permanent building. This deserves special mention because in connection with it, the Home Department has for the first time issued a document giving official permission for the public collection of funds to be used in the erection of a Christian church.

The Kumi-ai body has lost by death two of its officient workers. The first of these, Mr. Moteki Heisaburo, was an evangelist who had worked successfully in Nishijin, the section of Kyoto occupied chiefly by the weavers. The other, Rev. Miyake Araki, was a graduate of the Reformed Church Theological Seminary in New Brunswick, New Jersey. Besides being the pastor of the Temma Church in Osaka, he was President of the Baikwa Girls' School in the same city, and a prominent worker in connection with the Christian Endeavor Society and the Young Men's Christian Association.

The annual meeting of the Kumi-ai Churches was held at Osaka in November. The principal business accomplished was the revision of the Constitution, and the decision to have a newspaper published as an organ of the denomination. In accordance with this vote, the Maishu Shinshi (Weekly News), hitherto published in Tokyo as a private enterprise, removes at the commencement of 1903 to Osaka where it is to appear under the new name Kirisuto-kyō Sekai (The Christian World).

Among new forms of work is one adopted in Okayama where the pastor, evangelists, Bible women, and other workers gave a part of each day to reading the Bible with individuals. The method has been described as that of "one worker, one hearer, one Gospel." During a severe epidemic of cholera in Okayama the Christians organised a society for the relief of poor families, and took under their care six children whose parents had died but who

were too young to be received into the Orphan Asylum. The Matsuyama Station has opened a Christian home and boarding-house for girls and young women, many of whom are employed in the factories of that city.

As the Hon. Saibara Seito was to be absent from Japan for some time, he resigned his position as President of the Doshisha. Much to the joy of the friends of the institution, the Hon. Kataoka Kenkichi consented to take the position and also to be President of the Schools. Circumstances have since made him feel it his duty to remain for a while longer in the political world, and he has for the third time been elected Speaker of the House of Representatives. It is to be hoped that ere long he can give his chief strength to the Doshisha. The number of pupils has largely increased, and in various ways the condition of the school has improved. Some of the professors are working earnestly to make the Doshisha Church a greater spiritual power; and the religious condition of the school seems much more satisfactory than it has for a number of years.

A revision of the curriculum of the Doshisha Theological School requires an extra preparatory year for those entering the School Course, thus giving four years of training to this class of students. In consequence of this and other changes no class was graduated this year. In June, a Workers' Conference, arranged primarily for the benefit of evangelists, was held for a week at the Theological School, addresses on Biblical and theological subjects being given by members of the faculty and by other persons invited for the occasion.

The girls' schools in which the Mission is interested have shared in the prosperity coming from the renewed interest of the Japanese in the higher education of women. Some of these schools are over-crowded and feel the necessity of new buildings in order to make room for persons desiring admission. Kindergartens are also flourishing, and others might be opened to advantage were there a sufficient supply of funds and teachers. The Kindergarten Training

School in Kobe is doing its best to supply the latter want, not only for our own Mission but also for others.

The Woman's Evangelistic School did not graduate any pupils this year, having decided to let the members of its upper class remain out of school for one year to continue the work taken up in the summer of 1901. They have now returned to the school where they are united with the next class, so that both will graduate together next summer.

As the orphan asylums in which some of the Mission take an active interest will be reported elsewhere, no further mention need be made of them in this connection.

PRESBYTERIAN GROUP AND THE CHURCH OF CHRIST IN JAPAN.

The Church of Christ in Japan (Nihon Kirisuto Kyōkwai) was constituted in its present form twenty-five years ago, (Oct. 3, 1877), by a union in one presbytery of 9 Presbyterian churches then in existence with a membership of 623. According to latest accounts the synod comprises 6 presbyteries, 71 fully organised churches (32 being selfsupporting), 108 companies of believers not fully organised and a membership of 11,851,—contributions amounting to over 37,000 yen, an increase of 5,000 yen over the preceding year and an average of over 3 yen per member. This Church is a member of the "Alliance of Presbyterian and Reformed Churches."

With this Church co-operate six missions of various Presbyterian and Reformed churches in the U. S. These six Missions meet annually in general session known as "The Council of missions co-operating with the Church of Christ in Japan;" an annual report of the work of these missions is rendered and these reports along with minutes of the council and statistics of the church and of the missions are published every year. These missions have work in 38 different places where missionaries reside and over 200 out-stations are visited by them. The Council co-operates with Methodist Congregational and Baptist bodies in publishing Sunday School helps which are used by Sunday schools of nearly every Prot. denomination in Japan.

The 25th Annual Report of the Council, published in 1902, to which reference is made for details, refers in its introductory part to the beginnings of the Council and of the Church, to a number of items of general interest, such as the Anglo—Japanese alliance, the holding of mission property by juridical persons, the relations of mission schools to the Government, authorities, etc. It also gives a resumé (1) of the Board of Missions of the Church of Christ in Japan with especial reference to work and prospects in Formosa, (2) of the work on the 125 standard hymns and on the Union Hymnal, (3) of the Standing committee of Co-operating Missions, (4) of the Taikyō Dendō, (20th century Forward Movement) (5) of the last meeting of the Fukuin Domeikai (Japan Evangelical Alliance), (6) of the launching of the Japan Sabbath Alliance, (7) of the Church building record of the Nihon Kirisuto Kyōkwai.

The Synod (Daikwai) met in October, 1902. The two most notable things accomplished by it were (1) the creation of a new presbytery,—Hokkaido Presbytery, and (2), the recommendation to the churches to raise 7,500 yen for the work of its Board of Home Missions (Dendō Kyoku). This Board though constituted 24 years ago and so almost coeval with the formation of the Nihon Kirisuto Kyōkwai, is in its present form only eight years old, having been re-organised in 1894 independent of formal connection with

the missions and of aid from churches. It has during this period carried on work in 20 or more places resulting in 5 independent churches at a cost of 20,000 yen. Along with the recent election of new officers under the Hon. K. Kataoka, M. P., as President, an effort was made to deepen and extend its work. In Formosa it supports 3 evangelists, in the north, middle and south respectively (Taihoku, Taichu and Tainan) each evangelist having a number of places in his circuit. Several new stations are to be opened there and the East Japan Presbyterian Mission has been approached with the request (1) to have one of its missionaries visit the Formosan work early, (Dr. Haworth is accordingly there now, February, on a tour of 6 to 8 weeks)—(2) to aid in placing more Japanese evangelists there, and (3) to send one or even more Japanese speaking missionaries to take up residence there. A picturesque feature of the last synod was the presence of two native Formosan evangelists, sons-in-law of the noted pioneer missionary, Mackay of Formosa. One of these addressed the synod in English, while the other address being written in Chinese could be rendered into Japanese by our evangelist in Tohoku. The Board of Home Missions likewise requested the same mission to turn its special attention toward evangelistic efforts in the great educational center of Tōkyō (Hongo and Koishikawa wards), Dr. Haworth is making efforts to meet these desires so far as his work makes this possible.

A leading idea of this Board is to aid in bringing congregations to self-support rather than to open new work. To attain to genuine self-support is no easy task, and in the Board's opinion, timely and judicious financial aid is a great help here, especially in securing an efficient pastor, the main agency in bringing about self-support. As a result, about one fourth of the churches aided have achieved this object so far.

The year has occupied the energies of the workers, Japanese and foreigners, to an unusual extent due partly to the claims made by the Forward Movement (Taikyō Dendō) and a certain measure

of prosperity in consequence. In actual additions the latest statistics available show about twice the usual rate, being nearly 1300 adult accessions to church membership. In round numbers 62,000 yen for Evangelistic work and 52000 for educational work have been granted by the missions; 141 Japanese preachers and 89 Bible women have received aid from the missions, but a lack of an efficient number of qualified preachers is still one of the special notes of discouragement sounded along the whole line. Reports from our theological seminaries indicate but a slight prospect of improvement, not at all commensurate with the needs of the work. That this condition prevails generally seems indicated by the fact that the student volunteer convention last summer made the increase of laborers the burning topic of discussion.

The Council at its last session discussed the question of relief for disabled gospel workers and their families. Final action was, however, deferred in order to give the missions opportunity for further study and a fuller report at the next meeting. To this end provisional plans were referred to the missions for criticisms and suggestions.

Steps have been taken by the council which will probably in the near future lead to the founding of a periodical for the special benefit of Japanese evangelistic workers and the more intelligent laity. A great need is felt and the more so as some not altogether approved competitors are catering to the demands here.

Quite a number of new church buildings have recently been erected or are in prospect of erection. The 25th Council Report gives a list of 14 such, the following reasons for encouraging this tendency formulated by Dr. Schneder of Sendai may be in place :—

1 “A company of believers needs a *home* just as much as a family does. It helps the faith, the unity, and the Christian joy of the believers.

2 “A chapel specially built for divine worship can be a *suitable* building, a building that helps the spirit of devotion. Buildings

rented or bought for use as preaching-places are not suitable and do not inspire devotion.

3 "Chapels, dedicated to the service of God and used for that purpose only, would thus become *sacred places* around which helpful sacred associations would cluster.

4 "The possession of a chapel gives the believers a sense of *fixedness and stability* which is very much needed,—a chapel becomes a help to stability of faith.

5 "A chapel also *impresses unbelievers with the substantiality and strength* of the Christian church.

6 "It gives the Christians *comfort* when the world despises them and laughs at their insignificance.

7 "A church building is more *economical* than a rented preaching place.

8 "Chapels located at every point—would in a general way be a *strong help toward the establishment of Christianity.*"

The German Reformed Mission policy on church erection recently adopted (October 1902) embraces points like the following : "Congregations flourish better as a rule in regular church buildings. While in small places work can be carried on in rented places quite well, and so the Christians of the place may be allowed to take the initiative in building, and not more than \$100 (gold) at best would be given by the Mission. In large towns on the contrary relatively large appropriations may be recommended by the Mission. A locality may be so promising that, even before there are believers, a suitable chapel would be advisable. Church buildings should be built on ground held in fee simple with guarantees against diversion to other purposes. The spirit of selfsupport is to be kept in view as a prime consideration.

"Church-building funds of \$500 each are, therefore, recommended, subject to the following conditions ; The principal to be loaned, not contributed, to congregations capable of refunding. If incapable of refunding, the interest only is to be appropriated as a gift. For important and promising places, further funds are

recommended to be raised as outright gifts so as to meet the most urgent needs of the present promising condition of the work."

All of the above shows emphasis upon an important phase in the establishment of Christ kingdom in this empire.

The Co-operating Missions support 2 theological schools with 24 students; a number of training schools for Bible women, 63 students; 3 boys boarding schools 409 pupils; 11 girls' boarding schools, 852 pupils; 11 day schools, 720 pupils; and other institutional and industrial work.

In this work 189 Japanese teachers are employed in addition to 50 foreigners. The prosperity of schools, especially girls, boarding schools is comparable with that of sixteen years ago. Once more as in the '80s, schools like the Joshi Gakuin have to refuse applicants for admission, for want of space,—this too notwithstanding the recent opening of schools near by like Miss Tsuda's and the Woman's University of Tōkyō. As results in part at least of the Taikyō Dendō, all, or most of, the older pupils in our schools have professed Christ. The words of a special committee on girls' schools in the West Japan Presbyterian Mission may deserve insertion here: "(1) There is no propriety in speaking of school work and evangelistic work as though the two were in contrast. Our school work is evangelistic work and very successful and valuable evangelistic work. (2) The higher the grade of the work for girls the more valuable it appeared. It is a mistake and a great pity to let the pupils go before they have attained the years and development and strength of character that will insure their holding fast that which is best in the education given them. (3) By far the best is done among boarding pupils."—From Sapporo too we hear that "though the Government opened its new Higher School for Girls last May, and we lost a few pupils strongly opposed to Christianity, yet our number has rather increased than diminished.

The work in the Hokkaidō is one of the points of special promise. The Council has indeed thought so highly of it as to extend a special invitation to the Canadian Presbyterian. Board in the hope

that Church May be able to supply needed missionaries there. The East Japan Presbyterian Mission is sending its recruits thither and the German Reformed Mission is studying the field, one of its Board's secretaries, the Rev. A. V. Casselman, having made an extensive tour of the Hokkaidō. The Synod too has indicated its recognition and hopes in the creation recently of the Hokkaido Presbytery. The spirit of harmony mutual helpfulness and genuine evangelicalism among all Church bodies engaged there, not excepting even the Episcopal body which is in fact among the foremost there in these graces, is not a small feature of promise.

Officers of three of our Mission Boards visited the work in Japan the past year, namely : Miss Parsons, Editor of Woman's Work for Woman (Presb. North); Dr. Rankin of the Southern Presbyterian Church; and Mr. Casselman of the German Reformed Church. Dr. Rankin after leaving Japan for a sojourn in China where he was attacked by cholera recovered sufficiently to pass on to Korea as far as Ping Yang. Here he succumbed to an attack of pneumonia to the great grief of his Church and Mission and a host of friends made in the East. Mr. Casselman spent four months visiting every station of the Mission, and also made a tour through the Hokkaido. His sojourn has been most helpful to his Mission and its work and no doubt the China work will profit equally from his visit there. This (Ger. Ref.) mission was greatly reinforced a few months ago,—four new members and four returning from furlough.

The East and West Japan Presbyterian Missions have had an accession of nine new members, though losing also heavily, the latter losing six through ill health mainly. The South Japan Presbyterian Mission has also had an addition of one family.

The election of the Hon. K. Kataoka, M. P., Pres. of the late Lower House, as Pres. of the Doshisha in an event of considerable moment not only to our sister body, but to the cause of Christian education in this country in general. He accepted the election while remaining a member of the Nihon Kirisuto Kyōkwai, serving as he does as President of the Dendō Kyoku.

The death of Rev. T. T. Alexander, D.D. at Honolulu, Nov. 14, for many years a leading missionary, one of the pioneers of the West Japan Presbyterian Mission, capable, highly esteemed and fruitful in service, is one of the sad losses to the work. His service extended over twenty-five years in Japan.

MISSION WORK IN FORMOSA UNDER JAPANESE RULE.

Although the work in Formosa is not technically under the supervision of the Council of (Presbyterian) Missions co-operating with the Church of Christ in Japan, it is in close relations to it and these relations will, probably, grow closer from year to year. Hence it is appropriate to place the following paper, kindly furnished by the Rev. Thomas Barclay here. EDITOR. Modern Protestant Mission work in Formosa dates from the year 1885. In that year Dr. J. L. Maxwell of the Presbyterian Church of England began medical work in Tainanfu. Roman Catholic Missions had been at work some years previously. Since then the two missions have carried on their work without much intercourse with one another, either friendly or otherwise. I have no statistics of the Roman Catholic Mission. I do not think they have met with any great success.

More than 200 years before, in the seventeenth century, the Dutch, being then in possession of Formosa, carried on an extensive mission work among the people. It is not necessary to refer at length to this work.* It lacked somehow the element of permanence, and all traces of it seem to have disappeared soon after the Dutch were driven out of the Island by Coxinga. When our church began its work nearly forty years ago, there still lingered in

* Some account of the Dutch occupation and of the Christian work then carried on is given in a book by the Rev. Wm. Campbell, F. R. G. S. of our Mission, entitled "Missionary Success in Formosa." A fuller account will be given in another work which he is preparing, and which he expects to publish during the present year.

the minds of some of the people faint traditions of friendly foreigners who had left them long ago with the promise to return. And they have still in their possession deeds of property written in their own language in Roman letters which they had learned from the Dutch, though the power to read and write these has now quite vanished.

In 1865 Dr. Maxwell began his work in the city of Tainanfu. A few weeks later a riot got up, caused by the circulation of false rumours as to what he did in his medical work. In consequence of this he was obliged to leave the city, and go to reside in Takow, a seaport village about 28 miles further south. Here he was joined by the Rev. Hugh Ritchie, and the two carried on their work together for some years. As soon as the state of the country permitted, Dr. Maxwell returned to Tainanfoo, and for some years the mission was carried on from these two centres. In view, however, of the weakness of the mission staff, and with a view to unity of administration, in 1877 Takow was abandoned as a separate centre, all the missionaries being settled at Tainanfu. In 1890 a separate centre was opened at Chiang-hoa (Shoka) in the middle of the island about half-way between Tainan and Tamsui. These two centres are occupied by missionaries of the Presbyterian Church of England.

In 1872 the Canadian Presbyterian Church sent out the Rev. G. L. Mackay as their pioneer missionary to begin work in China. He selected as his field the north part of the island of Formosa, and from Tamsui as his head-quarters carried on for many years, till his death in 1901, a devoted missionary work. A full account of this is given in his book, "From Far Formosa." These two Presbyterian missions are at present the only missions to the people of Formosa.

Previous to the Japanese occupation in 1895, the work in Formosa in methods and results did not essentially differ from the work carried on among the Chinese on the mainland opposite. The people on the whole are less educated; and their position as im-

migrants and colonists tends to loosen the bonds of social life and set the individual more free from its constraint. So that the work among them is rather easier and the opposition from the heathen is less solidly intense than in China proper. Also a certain character is given to the work by the fact that so much of it is carried on among the aborigines, with whom there is a greater tendency to mass movements than among the Chinese.

The question as to whether the Japanese occupation has been favorable to our work or otherwise would probably be answered differently by different missionaries. My own opinion strongly is that, in spite of some very manifest drawbacks, and recognising that new difficulties may arise in the future, still, so far as we have gone, and so far as we can see at present, the change is distinctly favorable to the carrying on of our work. This, as before, is carried on exclusively among the native inhabitants, Chinese or aborigines, of the island; we have not attempted any work among the Japanese. Happily there are now three or four ministers from Japan laboring among their fellow country men here. The Japanese Presbyterian church in the north of the island is now self-supporting. But whilst the people among whom we work are the same people as before, there is a favourable change in their disposition towards us and towards the message that we bring.

We may look at the matter in this way. Whether among the inhabitants of Formosa or the mainland, one of the greatest difficulties in the way of the spread of true Christianity has always been the view which the people persistently take of it as a "foreign religion." In spite of all we could say as to the catholicity and divine of our faith, in the eyes of the people it was always the "English religion." This had a two-fold evil effect. On the one hand it led the converts, especially the nominal converts, to think that their entrance into the church affected their political standing, bringing them under the protectorate of the missionary and the consul, and entitling them to certain exemptions and privileges which their heathen neighbours did not enjoy. We had been fight-

ing hard to eradicate this evil, not altogether, without success. For some time indeed, as these hopes of gain were found to be delusive, the popularity of the church declined, and our membership became less from year to year. Before the coming of the new rulers the turn had come and our membership began again to increase in numbers as well as in reality. But the new regime greatly helped us in making the matter clear. The Japanese authorities do what the Chinese mandarins professed to do but did not do, they regard all their subjects as the same in the eye of the law, regardless of what religion they profess. If there is any distinction made, it is certainly not adverse to the converts. So that there is no ground left for anyone to think of appealing to us to assist them in their civil cases; any such intrusion would very properly be resented by the authorities. In the meantime, therefore, we may hope that this "dry rot" is eliminated largely from our work.

Another evil of this way of regarding Christianity as a foreign religion is that it tends to repel the ordinary Chinaman, who is proud of his nationality and contemptuous of foreigners. To him it is an unpatriotic thing to become a Christian; any one who does so runs the risk of being considered a traitor who has gone over to the enemy. This feeling, once powerful in Formosa, has now practically vanished. The Chinaman in Formosa has no longer a country to be proud of, he has been cast off by his own people, and he steadily declines to be considered a Japanese, or take any pride in Japan's prosperity. To him patriotism or loyalty seems impossible. So that the spread of a foreign religion as such is no longer an offence to him as in earlier days. Towards the foreign missionary himself, also, the feeling is distinctly more friendly. The late Boxer rising in China has taught every one what bitter feelings of hatred towards the foreigner and the foreign religion may be roused by the circulation of false and foolish rumours regarding our conduct, rumours that seem to us too absurd to be believed by anyone, but which are actually believed by millions. We used to hear of these

in Formosa also. But not now. On the contrary the people now speak of us in the most friendly, not to say adulatory, terms, and praise our manner of life among them,—largely, it is to be feared, by way of contrast with the Japanese. Without boasting, one may safely say that the people cannot but notice how different the behaviour of many of the Japanese, especially of the lower classes, is from the careful and conciliatory action of the missionaries, and they express themselves accordingly. The old taunt that we are here really with the view of taking possession of the island for our king would have no force if uttered now. Their objection is rather the other way. So that on all hands we have the testimony of our people that there is at present an unparalleled opportunity of preaching the gospel ; that people everywhere are willing to give a favorable hearing to what we have to say to them.

Not only from the side of the people, but also from the side of the rulers the situation in Formosa has decidedly improved. One could have certainly expected as much from the difference between an average Chinese mandarin and a Japanese magistrate. But in Formosa there is an additional element comes in for consideration. Here the Japanese are ruling not their own people but another race. This is the characteristic feature of the situation. One can easily understand how the rulers of an independent country, governing their own people, should be somewhat suspicious of the proclamation in their midst of a foreign religion, claiming the spiritual allegiance of their subjects, and leading them to abandon the national religion and many of the customs of their ancestors. This feeling is very strong in China, and may, for anything I know, prevail in Japan. In Formosa there is much less occasion for it. The authorities here have no interest in maintaining the old customs and religion of the people. Their interest is rather to transform the life of the island. And so far as Christianity tends in this direction they regard it as an ally in preparing the ground for the new civilisation which they wish to introduce. Probably they would approve of our work more if it were divested of its more distinc-

tively religious features and made more purely educational. Most of them are not Christians themselves, and might regret to see their friends and relatives in any number entering the Christian church. But with regard to the Formosans their feelings are different. We can easily imagine that the Japanese officials willing to acknowledge that, if the choice lies between Chinese idolatry and Christianity, the latter of the two is more desirable. In any case they cannot but recognise that it is the religion of those nations whose civilisation their country has adopted, and that accordingly it may be expected to be a helpful pioneer of enlightenment and education. This is not only a theory; they have, happily, found it to be a fact in their own experience, and many of them are quite prepared to acknowledge it. When the Japanese took over Formosa, they found here, north and south, a widely extended Christian church, with about 3,000 members in full communion, meeting for worship at more than 100 centres scattered all over the island. They have, therefore, been in a position from the first to judge for themselves as to the influence of Christian teaching upon the Formosans. And they bear testimony, many of them, both in private and public, to the good effects, even from their point of view, of such teaching. Time and again they have told us and others how they have found the Christians as a whole more truthful, more trustworthy, and more law-abiding than their heathen neighbours. And quite frequently our Pastor and preachers are urged by the officials to go forward in their work, to preach more widely, and to bring new districts under the wholesome influence of the church.

Apart from these special considerations it may be said generally that the result of the new order of things that is bringing so many changes to the island is favorable to the propagation of new ideas. Where everything is changing it is not so unnatural that religion should change too. Though indeed in comparison with much that is coming among them, the Christian church might even be considered an old friend, associated in their minds with memo-

ries of the supposed "good old times" that have for ever passed away.

It is only natural to suppose that the political change that has come to the island may also affect to some extent our methods of mission work. It is not so easy to forecast what exactly these changes may be.

Our Medical work may in course of time be affected by the change. This branch of work has been prosecuted by our church very vigorously, and has proved very successful and very fruitful of results. We have at present in our mission here three fully qualified medical missionaries who give their whole time to this department of work. They have under their charge three hospitals, at which there is provision for two or three hundred in-patients, and at which ordinarily about a thousand out-patients are seen weekly. At Tamsui in the north the Canadians have a hospital but no medical missionary. This form of work is, I understand, scarcely known in Japan itself; and it is natural to suppose that as time goes on Formosa will tend in the same direction. As yet, indeed, there are no signs of this; the hospitals are at least as crowded as in old times. Nor has the Government done anything to discourage the work, either directly or by setting up similar institutions which might take the place of our hospitals and render them needless. A good deal of free dispensing is done by the government medical officers which proves a boon to the people. But it is not carried on to such an extent as to affect in any way the attendance at the Mission hospitals. In the matter of native assistants, however, the effect of the change is being felt. Formerly such assistants, after finishing their course in the hospital, were able to set up for themselves and earn a comfortable living as doctors to their fellow-countrymen. Now that Government has established a school in the north for the education of medical students, a difficulty may be experienced by our students in getting a diploma permitting them to practise their profession, in which case our medical men may have a difficulty in obtaining young men willing to study in their hospitals.

Our local church schools, also, may suffer in course of time as national schools come to be more widely established. Already a number of native schools have been closed and the scholars required to attend the Government schools. Our church schools have been treated somewhat more indulgently, as so far conforming to the government standard in teaching outside subjects as well as the Chinese character closing on Sabbath etc. The great difficulty we feel is that we do not have a staff of teachers who can speak and teach Japanese. One cannot be surprised that the officials insist on all the children learning Japanese, and this requirement we cannot meet. Our people regret the closing of our schools in places where this has taken place as do also the non-Christian neighbors whose children sometimes attended them.

In conclusion I may give the statistics of our mission for the year 1902. (I have no very recent statistics of the mission in the north. There are two foreign missionaries (both married), one native pastor, about 60 native preachers, and rather under 2,000 communicants.) Our own statistics are as under.

Centres where foreign missionaries reside...	2	(Tainan and Shoka).
Ordained missionaries (Wives 2)	5	
Medical Missionaries (Wives 2)... ..	3	
Educational Missionary (married)	1	
Lady Missionaries	3	
Native ordained Minister	1	
Native Preachers	35	
Hospitals	3	Native Assistants ... 12
Theological College. 1		Students 26
High School	1	Pupils 55
Girls' School	1	Pupils 50
Women's School ... 1		Readers... .. 8
Organised churches (<i>i.e.</i> Congregations with at least two elders)		34

Places where Christians meet for worship (including the above)	80
Members in full communion... ..	2,325
„ under suspension	174
Baptised children	1,837
Able to read the vernacular in Roman letters	3,244
Church Attendance, Forenoon, (result of actual enumera- tion)... ..	5,785
Church Attendance, Afternoon (result of actual enumera- tion)... ..	5,567
Adherents (including members)	13,000
Money raised by people for all purposes. \$ 7,460 (silver dollars).	

THOMAS BARCLAY.

ANGLICAN MISSIONS IN JAPAN.

The Anglican Missions in Japan consist of six dioceses. Two of these, North Tokyo, and Kyōto, are supported by the Board of Missions of the American Episcopal Church; two others, Kyushu and Hokkaido, are entirely manned by the missionaries of the Church Missionary Society; while, in the remaining Dioceses, south Tōkyō and Ōsaka the Bishops and a part of the clergy are sent out from the Society for the Propagation of the Gospel, though there are also missionaries from the Church Missionary Society and from the Canadian Church, at work in them.

It is the custom of the Anglican Church to have diocesan synods every year, whilst the representative convention of the Church meets once every three years. 1902 was the year for the general convention to meet, and the meetings took place in Kyōto

during the month of April. All those whose privilege it was to take part in those meetings look back to them with great satisfaction. Foreigners and Japanese alike felt strongly within them the need of co operation and mutual assistance, and though the Anglican Church is one which, as everybody knows, comprises men of widely divergent views, there was a practical unanimity which rejoiced all hearts.

The Convention was not able to finish all the work that was set before it to do. The drafting of new canons, however, proceeded a long way, and though nothing was accomplished with regard to the difficult canons on marriage and divorce, still the votes taken showed a considerable improvement in the general sentiment on these points and made one hope that the framing of a really satisfactory set of canons on this very essential point of Christian discipline was not so very far off. With God's help we shall come to it in a few years.

Another interesting debate with ensuing resolutions pointed to the creation, at some period not incalculably remote, of a Japanese episcopate. It seemed to point to Tōkyō as the seat of the first Japanese bishop, and to the consecration of such a bishop, so soon as the congregations within the district to be thus assigned to him can make themselves financially independent of foreign aid.

Whilst many of us look forward with feelings of great anxiety to the experiment of a Japanese episcopate (for an experiment it must undoubtedly be), it cannot be denied that the discussions in the Synod have undoubtedly done much to quicken the Japanese to a healthy spirit of emulation in the matter of giving. I believe I am right in saying that as a consequence of this discussion, every church in the metropolitan district of the North Tōkyō Diocese (I have no means of speaking for the country portions of the diocese) has pledged itself to an increased subscription to the pastorate fund. Japanese Christians have bought the buildings in which the Ladies' Institute at Bancho was conducted, and are continuing to run the school, though not in a very ambitious way, and Japanese Christians

have also undertaken to carry on St. Margaret's School for Girls in such a way that it shall be no expense to the Mission Board. These are hopeful signs, and it is cheering to find that they are not confined to Tōkyō. From the Diocese of Hokkaidō it is reported that during the current year (1902) the contributions made by Japanese Christians have been larger than in any previous year. Indeed, it is so throughout Japan.

I cannot, however, say that the mission to Formosa undertaken by the native Japanese Church is very successful. I do not see how it could be expected to do much. Formosa is too big an apple for the small Japanese Church to bite and the proper evangelisation of such a large country must entail an outlay of money altogether beyond the means of this infant Church. But if Tōkyō is learning to help itself, and if the demand made by Tōkyō on the Mission Board are being diminished, is there any reason why the surplus thus saved should not be transferred to Formosa for the much needed development of that work?

An interesting experiment in mission work is the new Institute opened at Hongo for the benefit of University Students. The Director, the Rev. Barnabus Sakai, has brought with him from America the funds necessary for the inception of this work. It is very difficult work, requiring a great deal of wisdom to steer between a spurious liberalism and a repellent orthodoxy. Japan needs just that judicious mean, and I hope Mr. Sakai will present it to her students.

For the rest, quiet progress has marked our history during this year. There is not much on the surface to chronicle: but some of the greatest triumphs of Christianity are those that are done underground in the hearts of men.

A. LLOYD.

THE BONIN ISLANDS.

The work in these Islands as the reader will see is not carried on among the Japanese, but among the descendants of a mixed people who years ago had drifted thither. As regards Japan at least, the work is unique and is worthy of a special notice. As the work is under the care of British missionaries affiliated with the *Seikōkai*, the name given to the Church which is associated with the various Episcopal missions of Great Britain and America, the following paper kindly prepared by the Rev. L. B. Cholmondeley is inserted here. EDITOR.

Five hundred miles away to the S. E. of Yokohama, and over four thousand miles away from the North American continent lies out in the Pacific Ocean the little group of islands which are popularly known as the Bonins and which are one of the farthest outlying possessions of the Empire of Japan. Of these islands the two of main importance are Chichijima and Hahajima. Chichijima is, so to speak, the seat of government, and its large harbor invites to it whatever steamers or schooners find their way to those parts. Hahajima on the other hand is the larger island of the two, with a larger population and a larger area of land under cultivation, but, being less accessible and mainly inhabited by simple farmers who, for the most part, have come to it not from Japan but from the large island of Hachijō, is considerably behind Chichijima in point of civilization.

Chichijima has a population of about 2,000, Hahajima of about 3,000, while Hachijō, which does not belong to the Bonin group but which is the first island of call for the Bonin steamers after they leave Yokohama, has a population of 10,000.

On these islands the only definite mission work is being carried on at Chichijima, but Christianity was not in the first instance brought to that island by a missionary but came there, in so far as it was their professed religion, with the first settlers from Hawaii in the year 1830.

It must be remembered that until the year 1875 the Bonin Islands were a sort of no man's land to which any adventurer from any country might drift; and when they finally became the acknowledged possession of Japan in 1875, Japan had to confer her citizenship on this mixed company of settlers whom she found established on the Islands together with many of her own people. It must also be borne in mind that, from the time that Japan took possession of the islands until the day that the Revised Treaties came into operation, the doors of the island were rigorously closed against any new settlers other than Japanese.

Though there was much to be gained for them by thus coming under regular government and participating in the benefits of Japanese civilisation, there were two respects at least in which this little colony of foreigners, shut in amongst the Japanese, enjoyed a superiority of their own: (1) The language they spoke was the dominant language of the world; (2) Their religion, albeit they might be on the very outskirts of it, was the religion of the Church of Christ. The Japanese did nothing, not even for their children, to further their instruction in English, and, from the Japanese, the settlers were aware from the first they had nothing to learn in the matter of religion. But as speakers of English and as professing Christianity they appealed to the sympathies of a larger world than that of Japan, and in due course help came to them. The first missionary to light on these people was the Rev. F. B. Plummer of the S. P. G. who paid the Islands a visit in the year 1878; but he was followed by no other missionary of the Church of England until the year 1894 when the Rev. L. B. Cholmondeley of S. Andrew's Mission, Tokyo, was sent by Bishop Bickersteth to report on the condition of the Islands and of these Christians living on

them. In the interval of these two visits, however, communication between the islands and the English Church missions in Japan had never ceased. Boys and girls alike had been brought to Japan for education and, of these, Mr. José Gonzales, the present catechist at Chichijima was one.

Since 1894 a visit has been paid to the Islands every year by one of the S. Andrew's clergy, Bishop Awdry, accompanied by Mrs. Awdry, and the Rev. A. F. King went there in 1899, and the Bishop in company with the Rev. L. Cholmondeley and Miss Hogan of the S. Hilda's Mission went there again in February 1902. On this second occasion Bishop Awdry with his interpreter Mr. Ito visited Hahajima where he was everywhere heartily received and spoke to large Japanese congregations, but it has not been found possible yet to station any missionary on that island.

The English speaking settlers (the Kikajin as they are termed by the Japanese), who today number between 60 and 70, are all on Chichijima where they have built for themselves a substantial school house in which Mr. Gonzales gives the children English and Church teaching, and in which the congregation meets for service every Sunday. The children also for the most part attend the national schools. The settlers are all more or less closely related to one another through intermarriage. The men now frequently marry Japanese women and these are generally, previous to marriage or shortly after, admitted by baptism into the Church. Others among the Japanese who have sought for baptism have been chiefly those who have been thrown into closer relations than others with these naturalised settlers. But the witness of this little congregation, the witness of the Sundays, the services, the children's school, the high Christian character of the catechist, and not least, the improved lives of the settlers have not been without a powerful influence on the Japanese, and there are many enquirers who from time to time come to Mr. Gonzales for instruction. This is the stage of development which the Church has now reached on these islands. We stand on the threshold, but can hardly be said to have yet entered

upon direct mission work among the Japanese. The situation may be summed up in the following words from the April number of the Tokyo Diocesan Magazine: The condition of the Church on the main island (Chichijima) is most gratifying. The salt does not lose its savor. The influence of the Church gradually but surely spreads; so much so that the Japanese on the islands who were somewhat inclined to hold aloof from Christianity, perhaps from a reluctance to admit that they had anything to learn or gain from the original settler inhabitants, are now unmistakably turning towards it. With the awakened interest of the Japanese comes the call for a missionary to them!

L. B. C.

METHODIST GROUP.

SUMMARY OF STATISTICS:—

1. Methodist Episcopal Church,—	<i>Membership.</i>	<i>Contributions.</i>
(1) Japan Conference	*5,272	Yen 14,792.69
(2) South Japan Mission Conference	*1,289	3,322.00
	<u>6,561</u>	<u>Yen 18,114.69</u>
2. Japan Methodist Church (Canadian)	2,675	5,803.63
3. Evangelical Association	1,012	1,495.23
4. Methodist Protestant Church	†700	923.63
5. Methodist Episcopal Church, South..	866	2,859.26
6. United Brethren in Christ	130	147.00
Grand Total	<u>11,944</u>	<u>29,343.44</u>

* These include respectively 1757 and 438 probationers.

† This includes 165 Probationers and Baptised children.

I. METHODIST EPISCOPAL CHURCH.

(1) JAPAN ANNUAL CONFERENCE.

The Japan Mission of the Methodist Episcopal Church was organised in 1873, Dr. R. S. Maclay being appointed Superintendent. The Mission was organised into an Annual Conference in 1884. In 1898 that part of the Conference included in Kyushu and Loo-choo (Okinawa Ken) was set off as a separate conference, under the title of South Japan Mission Conference.

The *nineteenth* session of the Japan Annual Conference was held in the Horai-cho Church, Yokohama, April 16-23, 1902, Bishop David H. Moore presiding. The reports from the churches were especially interesting, owing to the Forward Movement of 1901, called "Taikyō Dendō." These reports were the most encouraging and hopeful of any year since 1888. The increase in pastoral self-support alone was yen 900. The total amount raised for all purposes (exclusive of school incomes) was yen 14,792.69. The net increase of membership (including probationers, but not inquirers) was 528. The number of baptisms was: adult, 815,—increase 299; infant, 148,—increase 54. We now have 3,516 full members and 1,756 probationers. Our Sunday schools number 105; Officers and Teachers, 322; Scholars, 5297,—increase 479. There are in the Conference 13 Missionaries, 44 Japanese Pastors, and 61 organised Stations (single Churches) and Circuits. Under the auspices of the W. F. M. S. there are 25 Missionaries and 43 Bible Women.

Associate Lay Members were admitted to the Conference this year for the first time, as per action of the General Conference held in 1900,—one for each of the *seven* Presiding Elders' districts and one for each of the *six* self-supporting churches. This movement gives promise of drawing the laymen into still closer relations and

sympathy with the work of the Conference, as well as of stimulating self-support.

That which awakened the deepest interest (next to the salvation of souls), was the proposed organic union of Methodism in Japan. A basis of union prepared by a joint-committee, representing six of the Methodist conferences in Japan, was carefully considered, and after recommending one or two changes, bearing chiefly on the name, the Conference adopted it without a dissenting vote.

The report of the Publishing Agent, Mr. J. L. Cowen, was very encouraging,—the sales nearly doubling those of the previous years. Total sales, yen 23,932.79,—increase, 10,127.83; free distribution, yen 987.35,—increase, 346.98.

The report of the Committee on Education was very gratifying, much progress having been made during the year. The present attendance of the Anglo-Japanese College ("Aoyama Gakuin"), at Tokyo, including 13 Theological students, is 260,—never a larger showing in its history. Our halls and dormitory are full. The income from tuition, entrance fees, etc., is the largest ever known,—now averaging over 400 yen per month.

The six Girls' Schools of the W. F. M. S., High School and Industrial School at Aoyama, Tokyo, Caroline Wright Memorial School at Hakodate, Nagoya and Hirosaki Schools, and Sendai Industrial School,—are also very successful, doing excellent work. In these six schools are 819 students, The Yokohama Women's Bible Training School reported a prosperous year. There were 24 students enrolled and 5 were graduated. In addition to the above the woman's Society has *eight* Day Schools, with an enrollment of over 900 scholars. Misses Baucus and Dickinson of Yokohama are devoting their time and strength to the creation and distribution of literature for women and children.

(2) SOUTH JAPAN MISSION CONFERENCE.

Our territory comprises the island of Kyushiu and the smaller

Islands of the Empire lying south and west of the main island. The General Missionary Society has seven male missionaries, five of whom are married, and one of whom is self-supporting, and the Woman's Foreign Missionary Society eight missionaries, one of whom is in the U. S. A. on furlough. Each society carries on both educational and evangelistic work.

Work was begun at Nagasaki in 1873, where we now have two self-supporting churches with 296 full members and 266 probationers, not including inquirers. Outside of Nagasaki missionaries and native pastors and Bible women reside at Fukuoka, Kumamoto and Kagoshima ; and native workers reside at Moji, Wakamatsu, Hakata, Setaka, Yamaga, Yatsushiro, Sendai, Kajiki, and Naha (Loo Choo Islands). From these centers work is carried on in such towns as Kokura, Kurume, Yanagawa, Omuta, Waifu, and Omura, besides in many smaller towns. For want of workers, the work has hardly been begun in the villages. The whole territory is divided into four Presiding Elders' Districts, in charge of J. C. Davison, Kumamoto ; H. B. Johnson, Fukuoka and Nagasaki ; K. Kosaka, Hakata and north ; and H. B. Schwartz, Kagoshima and Loo Choo.

Chinzei Seminary (boys' school) at Nagasaki, in charge of E. R. Fulkerson, reports twelve teachers and 313 students, and 5,300 yen raised for self-support during the year. The Woman's Foreign Missionary Society has two schools in general charge of Miss E. Russell, Kwassui Jo (girls') Gakko at Nagasaki, Miss Young, Principal, with twenty-five teachers and 200 students, and Ei Wa Jo Gakko at Fukuoka, Miss M. Seeds, Principal, with nine teachers and 90 students. These schools report 2,623 yen raised for self-support during the year. The Society also has an Orphanage for girls at Koga, in which school work is regularly carried on. This society supports fourteen Bible women under the direction of Miss Gheer at Kagoshima and Miss L. Seeds at Fukuoka, and has a large and important work among women and children.

The progress in pastoral support is most encouraging. Four years ago, when the work was set off from the Japan Conference,

the churches gave 51 yen per month, none being self-supporting. This year they have given 135 yen per month, besides four yen monthly for the special expenses of the native presiding elder. Two churches have become self-supporting, another is fast approaching it, and all are increasing.

The outlook in all lines is hopeful. The following items of interest among many were reported at the last Conference,—40 Sunday schools with 1,547 pupils; 134 adults and 26 children baptised during the year; 851 full members and 438 probationers, not including inquirers; seven churches valued at 27,100 yen; collections for pastoral support 1,422 yen, for church building and repairs 524 yen, for other local purposes 689 yen, and for benevolences 687 yen,—a total of 3,322 yen collected through the churches, and of 7,923 through the schools.

2. JAPAN METHODIST CHURCH (CANADIAN).

It is now 30 years since the foundations of the Japan Methodist Church were laid by Drs. Cochran and Macdonald. During this period, notwithstanding the fact that in common with other churches it has experienced reverse, yet by the guidance and help of God it has steadily been fulfilling its heaven-appointed mission. In a "Summary of Religious News" published recently in the "Japan Mail" the writer names four churches that are making considerable progress in the Empire and places this church first. According to the statistical tables of the last Conference the progress for the year is as follows; Baptisms 538, increase 323. Total membership 2,675; Sunday School scholars 2,236, increase 249; Total contributions yen 5,803,63, increase yen 173,84. Largely as a result of the Forward Evangelistic Movement, all the Churches have made a distinct advance and have been visited by a gracious

spiritual revival. The visit of the General Secretary of Missions gave an additional spiritual impulse to the work. The Conference unanimously adopted a resolution favoring Methodist Union, and after careful discussion forwarded to the General Conference the proposed Basis of Union, with the views of the Conference on several points. The missionary force is being steadily increased. "Strengthen, O God, that which thou hast wrought in us."

The Woman's Mission Society connected with the Canadian Methodist Church is carried on in five districts occupied by that body. In the three boarding schools under its control—Tokyo, Shizuoka, Kōfu—there has been an average attendance of nearly 300 pupils receiving daily instruction in the Bible and attending faithfully the Sunday services. In the industrial schools of Kanagawa 70 girls, while plying the needle to earn an honest livelihood, have had their minds directed each day to that higher life that alone satisfies the soul. The flourishing kindergartens of Nagano and Neda have brought more than 100 little children under Christian influence, and many of the homes they come from have been opened to direct Christian teaching. Two small orphanages have sheltered 25 children and taught them to help support themselves. Direct evangelistic work, embracing many towns and villages, has been carried on by the native helpers, of whom we have but few, and the foreigners in charge of the districts. Besides a goodly number of factory and mixed meetings, 1,043 meetings for women only, 1,202 meetings for children have been held, 60 baptisms are reported for our statistical year. *Comm.*

3. EVANGELICAL ASSOCIATION;

The year 1902 was one of normal progress for the Mission of "The Evangelical Association". The staff of Foreign workers

was the same as in the previous year, two Missionaries and their wives, and two single ladies. Of native workers there are : 15 itinerant preachers ; 8 Local Preachers ; 9 Bible-Women.

There have been conversions and baptisms on nearly all charges during the year. The following items have been taken from the statistics of the last Annual Conference session, which convened in the City of Tokyo in June. Adults baptised during the conference year, 110 ; Infants baptised 18 ; New members received on profession of faith 116 ; Net gain of Church members 68 ; Total Membership 1,012 ; Sunday Schools 21 ; Officers and Teachers 54 ; Sunday School Scholars 580 ; Total amount raised for various church purposes Yen 1,495.23 which is nearly Yen 450.00 more than during the previous year. Since the foreign personnel in the Mission is small, the amount raised can be readily recognised as due chiefly to the effort of the Japanese.

Theological seminary work which had been suspended for a number of years previous to the autumn of 1900 is again in progress ; yet the number of students has not been as large as desired.

Five English Bible-classes have been conducted in as many different parts of the City of Tokyo during the greater part of the year by several of the missionaries, all of which have had good interest and attendance.

The single lady missionaries have been occupied principally with Evangelistic, Sunday School, Bible-class and Charity work. New premises at a cost of over Yen 8,000.00 have been secured for these ladies in the City of Tokyo which they took possession of in the month of November.

The labor has not been in vain, although we keenly realise that there is much to be desired and attained in the line of more effective advance. " There is much land to be possessed."

J. P. H.

4. METHODIST PROTESTANT CHURCH.

This is the banner year in the Methodist Protestant Mission, in at least one respect, viz., in the number of foreign recruits, six new missionaries having been added to our ranks, giving us, including those on furlough, 20 in all. Throughout the whole District, including 15 Charges and 33 Appointments, the Gospel message has found a more responsive hearing, while the character of the converts, together with the quality of their faith, attest the fact that thinking people are beginning to think and that the Gospel is still "the power of God unto salvation to every one that believeth," learned and unlearned, high and low. In one of our churches the Principal of the Normal School and a jinrikisha driver were received about the same time.

Two new appointments have been opened during the year. One of them in a little village 18 miles in the depths of the mountains, where 16 have been baptised. At this point arrangements are being made to erect a little church, the ground and all the lumber being donated by this little mountain band of believers. Temperance Day was more enthusiastically observed this year than ever before. A printed programme, including responsive readings and music, was arranged by action of the Annual Conference and used throughout the work with good results. At one point alone, Yokohama English School, addressed by Miss Smart, over 20 signed the pledge.

The Yokohama Night School has had a prosperous year. 274 have been enrolled, the monthly enrollment frequently going beyond one hundred—4 graduated, and 7 were baptised. Nothing is taught but English and Christianity. The course covers four years.

The Nagoya Eiwa Gakkō has had an encouraging year, with an increase of students and an increase of spiritual results. The Christian Endeavor Society in the school has active members. Baptisms during year were 8, and 8 now are preparing for baptism. The election of Mr. Takehiko Ōshima recently Principal of the Shizuoka

Normal School, Chairman of the Shizuoka Ken Educational Society and President of the Shizuoka Temperance Society, to the principalship of the school has filled all the friends of the institution with new hope.

The Yokohama Eiwa Jo Gakkō, under the management of the Women's Foreign Missionary Society, has an enrollment for the year of 84. Present enrollment 77; boarders 54, day pupils 23. The course covers 13 years. Nine baptisms this year. The Bible daily and systematically taught. The school is growing. Aside from the usual work among women and children, the W. F. M. S. operates a kindergarten in Nagoya which is in a prosperous condition with 35 enrolled.

Total number of baptisms for the year 1902, about 100.

Total membership including children and probationers, about 700.

Contributions Yen 923.63.

5. METHODIST EPISCOPAL CHURCH, SOUTH.

Nearly every department of the work of this mission shows steady and substantial progress during the past year.

1 Educational work. We take pleasure in reporting the continued prosperity and increasing usefulness of all our educational institutions, and also the organisation of several new night schools and English classes.

The attendance was most gratifying. The numbers at Kwansei Gakuin were twenty-six per cent over the previous year, the Day School Department of Lambuth Memorial School and Palmore Institute had more than ever before, while Hiroshima Girls' School was full to overflowing, and turned away many applicants.

There were several important changes in the faculty of Kwansei Gakuin, and for the first time in its history all the teachers were Christians and all were Methodists. After many years of waiting, Hiroshima Girls' School was supplied with a trained and skilled American kindergartener, who will give her whole time to that department.

The religious condition of all our schools was good, and there was a remarkable religious awakening and service in Hiroshima Girls' School.

STATISTICS.

Kwansei Gakuin	...	...	...	...	...	...	126	students
Hiroshima Girls' School	...	...	...	...	...	...	412	„
Lambuth Memorial School	...	...	...	...	...	...	37	„
Palmore Institute	...	...	...	...	...	...	208	„
Night Schools for teaching English	...	...	...	...	...	...	359	„
Total							1,142	
Church Members	...	...	...	...	...	...	...	866
Total Contributions	...	...	...	...	...	...	...	yen 2,859.26

2. Evangelistic Work. The reports from the various departments of the evangelistic work show a small increase in the number of Epworth League members; a large increase in the number of Sunday school scholars; marked improvement in some places in the observance of the Sabbath; some real progress towards self-support; larger and more serious congregations; and a net increase in full members of fifteen and three tenths per cent.

The most important special features of this work were:

1. An Institute for Japanese Preachers and Workers, which was held in April, and lasted for ten days. There were twenty-seven lectures delivered: nine on prophecy; nine on the teachings of Jesus; and nine on practical problems relating to Christian work in Japan. The Institute was attended by nearly all our preachers and several lay workers.

2. A Sunday School Teachers' Institute, which followed immediately on the Institute for Japanese Preachers and Workers, and lasted three days. Methods of teaching, discipline, and other matters of vital interest were discussed by specialists. About thirty of our own Sunday school teachers and workers were present, besides a number from other churches.

3. A continuation of the "Taikyō Dendō" movement by our own missionaries and Japanese preachers and within the bounds of our own Church. These meetings were held in all our churches during the year, and resulted in the edification of the Christians and the salvation of many others.

6. THE UNITED BRETHREN IN CHRIST.

The work begun by this society seven years ago has been prosecuted during the past year by our ordained Japanese ministers, eight unordained men, two Bible women, three missionaries and their wives.

Services were held regularly in fourteen places, which resulted in a gain in membership of 26, making a total of 130. The contributions of these Christians amounted to yen 147,000. In the nine Sunday Schools, 240 Children were enrolled. Special evangelistic meetings were held in six places, and temperance meetings in five. Besides direct evangelistic work, members of the mission have been engaged in teaching in schools and in four Bible classes.

EVANGELICAL LUTHERAN MISSION OF THE UNITED SYNOD OF THE SOUTH, U. S. A.

RECORD OF WORK FOR THE YEAR 1902.

Including wives, and one single lady of the Finnish Mission, 7 Missionaries were connected with the United Synod's Mission during 1902. With these worked 2 ordained pastors, 2 unordained helpers, and 2 Bible women. The stations occupied are Saga, Kumamoto, Wakatsu, Ogi, Kubota, and recently Omuta. At all these places regular public meetings have been held weekly, the attendance generally being good and sometimes excellent. The regular Sunday services too have been well attended and encouraging.

Sunday-school work has flourished, the children showing unabated interest. Number of Sunday-schools, 2. Number of scholars, about 140.

In the early fall Mrs. O. K. Lippard of Saga, with the help of her Bible woman began a kindergarten for the children of Christian and non-Christian parents in Saga, limiting the number of pupils to 25. After several months trial this institution continues thoroughly successful. It is with great difficulty that the limit of 25 is enforced. Parents are eager to send their children and the number might be easily doubled or trebled.

A small monthly fee is charged. The children are generally from a good class of people and some of them come from the best families of Saga.

The work of the year has been entirely evangelistic, with the exception that one young man is being taught theology by Rev. Messrs. R. B. Peery, C. K. Lippard, and Pastor Yamanouchi.

Adult baptisms	12
Infant ,, 	3
Contributions 	about Yen 140.00

REMARKS.

There have been some general changes in the conditions of our work which may be mentioned under the following heads:—

1. There has been a decrease in interest among young men, resulting in the collapse of a church Y. M. C. A. that had been a part of the Saga work for three years. This may be a temporary result of peculiar circumstances and not a symptom of general conditions. On the other hand the Bible class work done is of a more satisfactory nature.

2. There is a larger number of catechumens, those who are receiving instruction with the avowed purpose of ultimately entering the church.

3. Workers are being accorded a more hearty welcome in private homes.

4. This Mission still has the discouraging experience of many other missions in persuading worthy young men to enter the Christian ministry.

We close the year with thankful hearts. We have not done what we should have liked to do, but on the whole there has been progress, and we are convinced that the word has not been taught and preached in vain.

C. L. BROWN.

DANISH EVAGNELICAL LUTHERAN
MISSION (1898).

This Mission which is working in connection with the Ev. Luth. Miss. of the United Synod, South, has still only one married missionary on the field. Work was begun in Kurume in the fall of 1901. One native ordained evangelist has ably seconded the foreign missionary.

Missionary efforts being at low ebb, the opposition was great and the year was begun with but one poorly located preaching place. "*Yaso wa nigeta*" (Jesus has fled) was heard everywhere (four or

five evangelists had a short while previously left their work) and nobody would allow Him any entrance. All this, however, is changed. Preaching-places can be rented anywhere. This mission has now beside a centrally located chapel, four preaching places in different sections of the city, one in Mii Machi, and one in Tosu. Work has also been begun in Fukuoka to care for some who had moved to that city. The audiences have also changed a great deal both in size and attitude. A crowd of more than a hundred attentively listening to both native and foreign speakers is by no means a rare sight.

Very many have expressed their approval of Christianity and their desire to become Christians, but regard for the opinions of relatives and friends has still proved to be stronger than this desire. As it is, only one was baptised here last year.

A Sunday School was started in March with less than a dozen children ; it has now gone beyond the two dozen.

An English Bible class for higher officials has brought both native and foreign workers in contact with judges, military officers, etc and been more productive of good than ever was expected. Bible classes for young men have been tried in vain, even English cannot draw one of the 1,000 students of this town. Some very corrupt Seinenkwai (generally in connection with a Buddhist temple) may be the cause of this ; wine, women, and wild orgies are the common features of their meetings, if statements from some of there own people can be relied on.

On the whole, however, there has been very great progress : less opposition, larger audiences, better attention, more questioners (rather than inquirers), and greater willingness to associate with the workers give innumerable opportunities to spread the word of life ; so the workers only wish they in some way could double or treble their efforts. The outlook is bright, the future promising ; for above us and with us is the unchanging God still able to change a fearful craven human heart.

J, M. T. WINTHER.

CHURCHES OF CHRIST MISSION IN JAPAN.

The work of the Churches of Christ Mission in Japan clusters around four cities in which our missionaries reside, viz., Akita, Sendai, Tōkyō, Osaka. The Akita district is peculiarly and distinctly our field by right of pre-occupation and work done. Hither our first missionaries, G. T. Smith and C. E. Garst, went in 1883 and opened the work of the Disciples of Christ in Japan. This district of 870,000 souls never had, outside of our mission, a resident Protestant missionary until within the last two years. A line connecting Yokote, Akita, Tsuchizaki, Honjo, Sakata, Tsurugaoka and Innai Ginzan would include our Akita district. Within this line, saving our missionaries, the face of a foreigner has rarely been seen.

Our present forces in this district are E. S. Stevens, Dr. Mina Stevens and Miss Jessie Asbury. P. A. Davey returned from this field in the fall to Tōkyō. The progress in Tsurugaoka has ever been moderate but the believers loyal and true. The church in Akita city has grown with the years and is of the most substantial character. The baptisms for the year number fourteen. E. S. Stevens has traveled extensively, ministering to the out-stations. Honjo, Innai, Yokote, and Tsuchizaki all need resident evangelists. Dr. Stevens formerly treated over 2,000 patients a year. Her dispensary now being closed, she and Miss Jessie Asbury give themselves wholly to the women and children of Akita city.

The work in the Sendai district has fallen exclusively to the charge of Miss Carme Hostetter, as M. B. Madden and family returned to the United States on furlough in July. Miss Hostetter has visited the out-stations at Akozū, Izuno, Sanuma, Haranomachi and Fukushima. There were twenty nine baptisms during the year. The church in Fukushima has maintained its wonted prosperous

condition. The mission paper "Seisho no Michi" published by M. B. Madden was transferred to P. A. Davey of Tōkyō.

Tōkyō district shows a goodly number of conversions for the year. There were one hundred and nine baptisms. Miss Lavina Oldham has continued in charge of the church at Yakōjimaemachi, Ushigome-ku. Her school for children will be conducted in a new property this year. Miss Mary Rioch has continued work at the church in Sekiguchi, Suidō-chō, Koishikawa-ku. Her school has an increasing attendance and is doing good work. Fred E. Hagin and wife have continued in charge of the church at Hongō, Morikawa-chō, Hongō-ku. Miss Kate Johnson has opened new work near Dango-zaka, Hongō-ku. P. A. Davey also is engaged in new work and resides in Yayoichō, Hongō-ku. Dr. Guy is residing temporally in Haramachi, Koishikawa-ku and has devoted his time to the new seminary. The work at Ota has been visited monthly. The church at Shizuoka is still ministered to by Mr. Nishioka. New work has been opened at Hachioji and Toride. From the number of our missionaries, evangelists, and Bible women engaged in the city of Tōkyō, the churches, as to be expected, have been prosperous. When the shortness of workers in the other three districts is considered, their work has been fully as prosperous, while the scattering of the good seed has been even more extensive in their out-stations and adjoining fields.

The work in the Osaka district, though in its incipiency, is in a healthy condition. The opening of our work in this city was coincident with the new treaties in 1899. R. L. Pruett and family went to the United States in June on furlough. C. S. Weaver and wife then took up the work in Minami-ku. 300,000 souls are in their immediate neighborhood unevangelised. Miss Bertha Clawson has work near the Concession. She will return to the United States on furlough in June. The force here was strengthened by the coming of Miss Edith Wright in the fall. Though there is now no resident evangelist at Koriyama, it is still held as an out-station. There have been eight baptisms in Kyōto. The work is visited frequently

from Osaka. The whole number of baptisms for the year is twenty six. The homes of the converts in Osaka were originally all outside of Osaka save in one case.

The two out-stations at Yubari and Horonai in the Hokkaidō were not visited last year. The disciples at these two points, for the most part are miners from the neighborhood of Akita. They will receive special attention from the Mission this year.

A charter of incorporation was granted by the Japanese government to members of the Mission, June 9, 1902. Eight months had been spent in securing these articles of incorporation. The first application was a copy of the Baptist document with few alterations. This was severely criticised by the Tōkyō Fu office. The final document was the original one, remodeled after the Presbyterian charter including the corrections of the Tōkyō Fu office and the kind suggestions of Mr. Shiba, the head of the Bureau of Religions, of the *Naimusho*. The transfer of our former property, valued at yen 33,250.00 is now proceeding smoothly.

The bent of our mission for twenty years has been evangelistic. This is in fact the characteristic of all the missions of the Foreign Christian Missionary Society. Our work in Japan has been retarded for some time because of the lack of a schools for evangelists or Bible-women. Efforts have been made in a tentative way, but not until after the visit of F. M. Rains, the Secretary of our Board, in the fall of 1901, did our aims assume the certainty of fact. On his return to America he made an appeal for Japan and yen, 40,000 were immediately donated. Ex-Governor F. M. Drake of Iowa being the principal donor, the seminary has been given, in English, the name, Drake Bible College. The land for our school was bought at Okubo immediately north of Shinjiku station, close to the border line of Ushigome-ku, Tōkyō. In Oct. 1902 Dr. H. H. Guy returned with his family after a two years furlough. His time had been spent in Chicago University and in Yale University in preparation for school work. Yale conferred upon him his well-earned degree of Ph. D. The superintendence of the seminary falls

largely to him. Until the buildings are completed the school will be carried on in the Mission's property in Hongō-ku, Tōkyō.

Looking a bit into the future we feel sanguine of our work because of the prospect of our imperative need of evangelists being supplied through the new seminary. Our Board has promised us a training school for Bible women. The funds for this school will be on hand as soon as we are ready to man it. Tōkyō and Osaka have both been considered as a location for the girls' school. The opening of our schools will necessarily give our work a more substantial character. They will augment our efficiency and power to extend the kingdom of God. The Tōkyō district's energies will naturally be turned toward fostering the new seminary. One or two new men will be sent out to engage in it at once. The maintenance of our present evangelistic work in the district is all we can expect for some time, save such enlargement as may come from the work of students able to preach. It is likely that this year will see a new missionary family in Akita city. Nearly five years ago a family was ready to sail from the United States for this city, but sickness prevented their reaching it. In regard to Akita district, both the Board in the United States and the Mission think a considerable strengthening of forces must be made in the near future. Various missionaries have resided here and have sown the good seed widely. Here we have considerable property and missions have been opened, which with the present force can not be adequately cared for. Another family may be sent to the Sendai district. Fukushima formerly the residence of M. B. Madden has strong claims for a resident missionary. Church property in this district is a pressing need. The Board will at length certainly assist the Japanese brethren, who in two places are making strenuous efforts to erect their own buildings. Fukushima and Sendai's need of church buildings is also apparent. The unevangelised millions near Osaka appeal strongly to our people. Here we may expect a large increase of workers. The Mission has asked that a missionary be sent out for Kyōto. While this city may not become a station

of our Mission at once, it will be held in view. It is likely to be the first new field for a missionary's residence, after the schools are fully launched and our other fields strengthened.

Our Mission in Japan at present numbers the twenty missionaries above mentioned, twenty-seven Japanese evangelists, helpers, teachers, and Bible women, thirteen churches and twenty six out-stations. The annual meeting of the Mission was held in Karuizawa last July. In the same month the Japanese Christians held their yearly convention in Tōkyō. Two or more missionaries located in one city constitutes a station which has complete charge of its local affairs. An advisory committee of four has charge of business of a general or special character that can not be referred to the annual meeting. The Mission's year opens May 1st, at which time each year, work based upon estimates approved by the Board in Cincinnati, United States, is opened. Besides the advisory committee the Constitution of the Mission provides for four other standing committees, the most important of which is an Educational Committee, which serves as a Board of Trustees for schools established by the Mission. The Mission's annual report is issued May 1st and is donated to friends in Japan and abroad.

FRED. E. HAGIN.

THE SOCIETY OF FRIENDS IN JAPAN.

The Society of Friends in Japan has made efforts along two different lines, namely, educational and evangelistic. The position held by Friends has by some been misunderstood. The Union Movement, Taikyō Dendō, has offered an opportunity for Friends

to show themselves thoroughly evangelistic and evangelical. They have co-operated with the Taikyō Dendō and have been accepted into membership in the Japan Evangelical Alliance. In two cities special evangelistic meetings have been held with good success. The Japanese evangelists employed by Friends have gone into country towns and villages from which there have come invitations and in which they have found surprisingly increased interest in the Gospel and a newly awakened desire to hear about Christianity.

From one little seaside city repeated requests came for meetings. Now an evangelist goes there each week and is entertained and given a place for meetings free. In a neighboring village of ill repute one proprietor and his wife closed up their business, found respectable homes for all the girls in their employ, and decided to be Christians. This is the result of a magic lantern meeting held near them in July, 1901. One of our evangelists now visits them and a few of their friends each week.

In co-operation with the Japanese Christians, the Mission has made increased efforts in the way of establishing foundations and executing the work of building up communities of united faithful Christians who are really baptised into the name of the Father and of the Son and of the Holy Ghost, and who, in their daily lives, experience that essential communion of partaking of the body and the blood of Christ. It has cheered the hearts of the workers to see real deepening in spiritual life on the part of some. This with the simple confiding faith of the converts has been new evidence of the power of the Gospel to save.

There have been special efforts to get men to engage in evangelistic work and arrangements have been made for training a few men who are willing to give themselves for this work.

One of the Japanese members has opened a home for children who can not otherwise be given home training and elementary education and in a small way is showing forth that spirit of self-

sacrifice and devotion to the good of others which is developed in all those who are loyal to Christ.

The way has not been open for much work on social problems, but some of the Friends have been quite active in temperance reform and a gift of books has been made to the graduates of the prison reform school in Tōkyō.

The Sabbath school work for children has surpassed any thing previously accomplished by the Mission. Work for women has been successfully carried on.

The special educational work under the care of Friends is a girls' school in Tōkyō. The enrollment and attendance of this school has been greater than ever before. The school aims at developing Christian character and giving the best training which it can provide to qualify girls spiritually, mentally, and physically for undertaking any honorable calling in life. Special success has been attained in the development of Christian zeal and the older girls take an active part in Christian work.

If from the experience and observation of the Friends' mission we should speak of religious progress in Japan for the past year, we should say that the Taikyō Dendō has greatly awakened the public curiosity to know the teachings of Christianity, so that requests have come from places where no Christian work is done, for information on the subject. This has created a greater demand for Christian workers and opened the way for greater activity. The growing educational institutions and commercial interests of the country also increase the demand for men that are upright and can be trusted. This makes it difficult to get the men of the right kind of natural qualifications for evangelistic work. The greatest hindrance to the work, however, is that class of men who, though convinced of the truth of Christianity, are not willing to make the sacrifice necessary to become consistent followers of Him who said, "ye are my friends, if ye do whatsoever I command you."

GURNEY BINFORD.

THE SALVATION ARMY.

The past year, the seventh since the beginning of our work in Japan, has been one of steady progress.

Corps.—The number of Corps or Stations is now 29. At each of these regular open-air and indoor meetings are conducted. The attendance at the indoor meetings during the year was 79,554, and the number of open-air meetings 3,804.

Converts and Seekers.—The number of those who have professed conversion in connection with the meetings during the year is 1,272. Many of these have since been enrolled as soldiers.

Officers.—The number of those who are wholly employed in the work, is 89, including wives and thirteen foreign officers.

Publications.—During the year we published "Orders and Regulations for Soldiers," 210 pages, price 25 *sen*. The first edition was disposed of within a month. "Helps to Holiness" was also published, price 25 *sen*, and of these 1,200 were sold during the first month. We also published the fourth edition of "Heimin no Fukuin" (Common People's Gospel) making a total issue of 10,000 and "Salvation and Holiness" a two *sen* pamphlet of which over 4,000 have been sold.

The total number of Books and Tracts published during the year was 15,000.

"*Toki-no-koye*" (*War Cry*).—This paper is published fortnightly, price one *sen*, and at present has a circulation of 11,000. Several special numbers, including a Rescue Number, Kurumaya's Number, Anti-drink Number, etc., were issued; these each had a largely increased circulation.

It is circulated in nearly every town and city in Japan and read with interest by all classes. Every week communications are received testifying to the spiritual help received through reading it, and it has also been the means of many striking conversions.

Naval and Mercantile Home, Yokohama. This Home is intended for foreign naval and mercantile seamen. It contains sleeping accomodation for 66 with well furnished sitting and dining rooms and all the other necessary conveniences.

The following figures will give some idea of the work accomplished during the year.

No. of Beds supplied	...	...	...	...	...	...	...	3,136
„ Meals provided	...	...	...	...	...	...	...	13,371
„ Found employment	...	...	...	...	...	...	...	89
„ Shipped to other ports for the Consular Authorities and Charity Organisation Society...	...	...	...	...	...	...	...	138
No. Meetings etc., conducted in the Home and on board ship	...	...	...	...	...	...	...	174
Attendance at these	...	...	...	...	...	...	...	7,250

The work being done in connection with the Home received very encouraging recognition at a recent meeting of the Charity Organisation Society. The Report of the Committee contained the following: "The Committee desire to reiterate their sense of the gratitude which they owe to Staff-Captain and Mrs. Ellis of the Salvation Army for their valuable co-operation and assistance, without which it would be impossible to make such effective use of the funds at their disposal."

In the report of the meeting the "Japan Mail" says "The Chairman (Mr. Jas: Dodds), Mr. Gillet and other speakers bore testimony to the improvement effected in Yokohama by the operations of the Salvation Army.

Ex-prisoner's Home. A very encouraging work has been done in connection with the Home. The following figures will convey some idea of what has been accomplished.

No. in Home at beginning of year...	...	...	...	...	...	...	32
„ Received during the year	...	...	...	...	...	...	50
„ Sent to situations and friends	...	...	...	...	...	...	35
„ Left unsatisfactory	...	...	...	...	...	...	14
„ Now in the Home	...	...	...	...	...	...	33

Regular prayers and services are conducted in the Home and half of the present inmates have professed conversion. The salvation of all the inmates is earnestly sought as being the surest means of securing their permanent reformation.

Many, after spending a number of years in vice and crime, have passed through the Home, and are now honestly, and happily settled with their friends, or in some respectable business or occupation, and many have become members of Christian churches in different parts of the Empire.

Rescue work—Particulars are given elsewhere regarding the Social Evil movement in general, and from these facts and figures, it will be gathered that since the Social Agitation and the issue of the Imperial Ordinance, in connection with it, there has been a very gratifying decrease of 25 % in the number of licensed *shogi*, and judging by the number of convictions, a decrease of 20 % in the number of unlicensed prostitutes. There has also been a very large decrease in the "takings" and number of visitors. In Tōkyō the number of visitors to the licensed quarters, according to the latest figures obtainable, shows a decrease of 10,000 weekly.

As will most probably be known, the issue of a special number of our "Toki-no-Koye", conjointly with the opening of our Rescue Home and determined efforts to secure the release of a number of girls who appealed to us for assistance, contributed largely in the creation of the Social Agitation. Since that time we have continued to give advice and help in procuring the liberty of those wishing to abandon their life of shame. Some of the cases are difficult and at times hazardous, but on the whole our efforts in this direction have been very encouraging.

Our Rescue Home is also doing a quiet but helpful work. The following figures show the result of the past year's efforts.

No. Inmates at beginning of year...	...	...	...	...	9
„ Admitted during the year	...	...	...	...	16
„ Sent to friends and Situations	...	...	...	...	8
„ Married ...	...	...	...	...	2

No. Left Unsatisfactory	...	...	...	...	...	...	5
„ Now in Home	...	...	...	...	...	...	10

League of Mercy. This League has recently been inaugurated and consists of an organised band of women workers whose object is the visitation of working women in their homes, the visitation and nursing of the sick, and the giving of advice and practical help in cases of distress and need. This League promises to be a very valuable adjunct to our ordinary operations.

Self-Denial and Kansha Matsuri. These are two financial efforts conducted annually with the object of raising funds for our social and other operations.

The following figures will show the result of these efforts compared with the result of the previous year's effort.

	1901	1902	Increase
Self-Denial	Yen 1,803	Yen 1,910	Yen 107
Kansha Matsuri	„ 900	„ 1,481	„ 581

Finances.—The whole of the funds required for the support of our social institutions are raised in Japan; and for these and other branches of our operations the sum of Yen 7,4410 was raised during the year, or $38\frac{1}{2}\%$ of the total expenses of our work, including the salaries of all foreign officers and all other expenses. After deducting the cost of Headquarters, and other oversight expenses, the local Corps raise $90\frac{1}{5}\%$ of their total expenditure.

With regard to the future we are full of hope, and trust with the Divine blessing to advance to the conquest of the Empire for Jesus.

THE SCANDINAVIAN ALLIANCE MISSION.

“A statement of our work during 1902” will not be essentially different to that of any preceeding year. Our aim is to lead souls to Jesus and to some extent this has been blessedly realised.

The character of our work, generally speaking, is evangelistic. With the exception of prayer meetings in the week and Bible classes on Sunday for believers, the meetings are held with a view to unbelievers of all classes. Open air meetings are held regularly and otherwise, on the streets and in parks, both in the daytime and in the evening, when invitations are also made to attend the chapel meetings or to come to our house to hear more. Souls have been awakened through this kind of work, and many have been convicted of sin and righteousness and have turned from Satan's power unto God. Glory to His name! Older believers have on the whole made progress in the life of faith and Christian experience, having also more than ever realised their responsibility in various ways, though painful cases of backsliding have also not been altogether wanting, which we regret to have to mention; but the truth requires it.

Further, as to success, humanly speaking, it has been perhaps more marked during this one year than during some previous years. With ten foreign and seven native workers, distributed over five separate fields, some fifty conversions may be mentioned. New out-stations have been taken up, and one station, vacated four years ago, has been taken up anew and the work is very promising.

In connection with the five main stations, we have eleven out-stations that are regularly visited, besides a number of places visited as time and circumstances permit. Much of the hostility and opposition at certain stations has vanished under the mighty hand of God, and the work is now everywhere making such progress as to give us a good outlook. We have at every station one and at some two Sunday schools fairly well attended, and this is a great cause for rejoicing, as some of the students are under deep conviction and many have been really saved, some even having become instrumental in leading their parents to Christ. At one station (Oshima) many of the seekers are children and some of them believe in Jesus unto salvation in spite of persecution from parents.

T. O. BERGSTROM.

THE SEVENTH DAY ADVENTIST MISSION.

The Seven-Day Adventist Mission has been established but a few years, but during the year 1902 it has enjoyed a good degree of prosperity. Ten converts have been baptised, and there are now several candidates for baptism. Two of our young men have given themselves to evangelistic work, and several more have this work in view.

In Feb. Mr. B. O. Wade and wife returned to America on account of Mr. Wade's health. But this loss has been made up by the arrival in Oct. of S. A. Lockwood, M.D., and his wife Myrtle Lockwood, M.D. These workers will engage in medical work in accordance with the principles and methods followed in the Battle Creek, Mich. Sanitarium and its sister institutions.

Early in the summer, two of our Japanese workers undertook a pioneer trip to the south from Tōkyō. They started with an attractive hand wagon, well supplied with Bibles and Scripture portions, pamphlets, papers, and health literature. They experienced much difficulty on the steep roads among the Hakone Mountains, and were obliged finally to abandon the wagon. They continued the trip as far as Kobe, carrying their supply of books, visiting interested readers of our monthly paper, the *Owari no Fukuin*, holding meetings where opportunity offered, and doing general colporteur work. We look for good results from this seed-sowing.

Later in the summer a protracted effort was made in Wakamatsu. The meetings were quite well attended, and three have thus far accepted Christ, and await baptism.

The Bible class work in Shiba and Hongo for English-speaking students, has been continued with encouraging results. Two classes a day at each place have been held on an average, and a large number of young men have heard the gospel by this means.

F. W. FIELD.

THE GOSPEL MISSION IN CHOSHI.

The Gospel Mission work in Choshi during the year 1902 has been encouraging in many respects. There were many conversions, several being among the middle school students and railroad men. There were three baptised, and others are candidates.

Hundreds of Scripture portions, and thousands of tracts have been distributed. In December Mr. S. Lawrence of the Bible Societies' Committee with his helpers was with us two days, while on a colporteur tour. In co-operation with him Choshi and vicinity were canvassed and hundreds of Bibles, Testaments, and portions were sold.

In September Taikyō Dendō meetings were held one week by the help of workers from Tōkyō and Chiba. Twenty-six confessed Christ as their Saviour.

At the beginning of the year, a young man, a doctor's son, was grandly saved, and has consecrated himself to a life's work for his people. His earnest consistent life as compared with his former sinful career is a standing, living monument to the people of Choshi of the saving and keeping power of Christ. As he is eloquent and can command the attention of his auditors, he promises to make a useful worker. He has already led several to Christ. He is now studying for the ministry.

The main features of the work are regular mission services for sinners and strengthening of believers, street meetings, daily visiting from house to house with our Bible woman, and work among the students and railroad men. Also now and then Taikyō Dendō trips to the neighboring villages are made. We would not, however, omit the Sabbath school work. In addition to our two regular Sabbath schools we opened two more before the close of the year, with an average total attendance of about 270 children. This part of the work is very encouraging.

F. L. SMELSER.

CENTRAL GOSPEL MISSION AND BIBLE TRAINING
SCHOOL, TŌKYŌ, JAPAN.

During the past year (1902) the work of the Central Gospel Mission and Bible Training School has been much blessed of God, in its several branches; and we are glad to report many precious souls saved, and a steady growth. Being distinctively a faith work, we are much encouraged as we review how God has so wonderfully supplied every need, and kept his hand upon the whole year's work.

Our Bible Training School, which will accommodate between forty and fifty students, has had in training about thirty young men and women, and is receiving new recruits, as God chooses them and sends in the funds for their support. As fast as they are fitted, they are sent to the neglected fields in the interior. In connection with the School, we have a gospel mission open every night in the week, where souls are being continually saved, and the students receive a practical training in preaching and personal work.

As I write these lines, the carpenters are preparing and putting in order a new and larger mission on a busy thoroughfare in the centre of Kanda, Tōkyō. (No. 4 Awaji cho, ni-chome.) This will afford a place where the crowds can be easily reached with the simple gospel message every night.

In connection with the gospel meetings, the street work is no small part, and has been much used of God.

Being an interdenominational work, the students and teachers are often called to do evangelistic work in the churches. Messrs. Juji Nakada and J. Sasao are our principal co-labourers.

During last summer, a band of ten of us made a two months tour in Hokkaido and the northern part of this Island, where we were graciously received by all denominations, and were blessed with the salvation of hundreds of precious souls. Later on, a band of seven, visited Yamagata-ken, doing evangelistic work among the

many entirely neglected villages, towns, and cities for about two weeks, witnessing blessed results there also. Several other evangelistic trips of less importance have been made during the year, and thousands have heard the good news for the first time, and many have believed.

During several of these trips the distribution of tracts and gospel portions, has been an important part of the work. They were distributed freely to every house. God has especially led us out in this free distribution of gospels the past few months, and has signally set His seal to it, by bringing many out of darkness into light, and making it necessary to establish (in Japanese) a daily Bible class to nourish these seekers who had received gospels and come to learn more about the way of salvation.

Many orders to buy the New Testament is another result. We are greatly encouraged by this branch of the work.

Two English Bible classes a week, are also used of God and souls have been saved through them.

Special noteworthy events flood my mind, mention of which neither time nor space allows.

C. E. COWMAN.

THE LIBERAL GROUP OF MISSIONS.

THE UNIVERSALIST MISSION.

On the human side the work of the Universalist Mission has been in the hands of Miss Catherine M. Osborn, I. W. Cate and

wife, three ordained and two unordained Japanese evangelists and a few lay-workers.

The endeavor is to inspire men and women with a love for the holy living which naturally results from a consciousness of God as an ever present loving Father, through the revelation afforded by the life and teachings of Jesus of Nazareth.

The places which form the centers of missionary endeavor are Osaka, Nagoya, Shidzuoka, and Numadzu in the south, Sendai in the north, and Tokyo as mission head-quarters, with Hoden as an outlying station.

In most places the usual methods of reaching the people have been employed, namely, preaching, Sunday schools, Bible classes, and more or less educational work. Except in Tōkyō there are no organised mission schools, the educational work being done either in the public schools or private classes. In Tōkyō an industrial school for women, thoroughly permeated by a religious spirit, has done excellent work not only in technical instruction, but also in the enthusiasm and interest in the local church work which it has engendered.

The work of the mission presents all the phases of light and shadow which characterise missionary endeavor. Adverse conditions surmounted enhance the value of the effort and add luster to achievements. United endeavor and sympathetic cooperation on the part of those working for the same end are ordinarily considered sources of power. Most of the work of the Universalist Mission is done in the face of insidious hostility where by ordinary standards sympathy should exist. This is one discouraging feature. Nevertheless in most places there has been a perceptible advance, and some departments have received a decided impetus. Some places present no striking feature either of success or failure, keeping to the ordinary routine of work with the ordinary results. This may be said of Osaka and Sendai, though a more intimate knowlege might reveal more light or shadow. Reports from Shidzuoka indicate as concerns the church a tendency toward greater

solidity. The nature of the pastoral work may be judged by the fact that the evangelist there constantly keeps in touch with absent members by frequent letters. The same may be said of Nagoya. In this place an unusual opening appeared. The head of one of the chief business firms in the city engaged the evangelist to give a weekly Bible lecture to his employees, providing for this purpose a room and the necessary furniture and making the lecture a part of the regular duties of his workmen. This is a great opportunity and a hopeful sign. At Hoden a Sunday School has been carried on by lay workers with as much regularity as agricultural interests and mud would allow. But these negative conditions are relieved by the persistency of one man in securing Christian instruction for the villagers.

Tōkyō, being mission headquarters and the only point where missionaries reside, cannot justly be compared with the outposts where evangelists are working unaided. Yet it would be unjust to the work as a whole not to point out some special features. Some of these are very encouraging. The church work is situated at 5 Shichome, Iidamachi, Kojimachi-ku. Within the year the buildings have been entirely remodeled. In addition to a school, a neat brick church has been erected, lighted by electricity and heated by hot water. Though the reconstruction of the buildings inconvenienced the work somewhat, the interest has increased. The women in the school and church organised a bazaar to aid in buying a clock for the church tower. This wanted nearly 100 yen, and enough more has been contributed by members and friends to make the purchase possible. The spontaneous organisation of a group of young men for mutual help and practical endeavor in behalf of the church indicates a growing consciousness of the meaning of Christian discipleship. A Saturday evening English Bible class calls together a goodly number of learners. The large audiences of young men at the Sunday evening meetings constitute a very encouraging feature of the work. And the final event of the year was the inauguration of a special

work among the young men under the leadership of Mr. Yekko Mashino.

A very important part of the mission is the Girls Home in charge of Miss Osborn, who reports as follows :

"The year 1902 has been a happy and prosperous one for our Girls' Home. In this brief report we may not give an account of incidents showing the mental or spiritual development of one or another of the girls in our care, so we must needs confine ourselves to more material evidences of prosperity.

"Soon after that sacred hour when our little circle gathered in an upper room for its first sunrise meeting of the New Year, there came a gift from a consecrated friend, with which we purchased a good building site for a permanent home.

"In the spring two promising girls were added to our home making our number seven.

"In the summer the girls were given a month's outing at Nikkō, which did them immeasurable good.

"Just before Christmas word came that nearly enough money had been raised to erect a building adapted to our needs. So we hope the year of 1903 will see the Blackmer Girls' Home permanently established.

"Two of the girls received into the home since its first small beginning were being trained to be *geisha*, so the work of the Home has been in a measure rescue work. Our prime object, however, is to train strong Christian leaders, and we have learned that girls from homes that are no homes, may be saved from lives of shame, but that for leaders we must seek girls of good parentage. The number to be admitted as members of the Home is to be limited to twenty that the Home may be really homelike and each girl grow to feel personal responsibility as a member of a Christian family.

"It is too early to begin to measure our success, but we live in the hope of doing our part toward making a few Christian teachers and Christian home makers worthy of the name."

On the whole the prospects of the Mission were considerably brighter at the close of 1902 than they have been at any time for several years.

I. W. CATE.

THE EVANGELICAL PROTESTANT MISSIONARY SOCIETY.

Note.—The Editor regrets that he cannot present a statement of the Mission of this society written by one of its members expressly for this pamphlet. He has been obliged, therefore, to prepare the statement himself from the official report bearing the date of September 24, 1902, which has been kindly placed in his hands for this purpose.

GENERAL REMARKS.

“There can be no doubt that the situation as regards missionary work in Japan has distinctly improved. We point to the reports of our missionaries and call especial attention to an essay by Pastor Schiller on the Statistics of Missions in Japan, for the year 1901, which appeared in No. 9 of *Die Zeitschrift für Missionskunde und Religionswissenschaft* for 1902. The statistics for 1901, published by G. Braithwaite show an increase in the number of Protestant Christians of 4,183, a growth such as has not occurred for years. The total number of Protestant Christians was reported as 46,634. The period of overwrought nationalism in Japan appears to be drawing to a close. A greater openness for European thought and customs is manifest. A movement for the reform of customs in the direction of the Western type is actively going on. In connection with this movement, the hostility towards religion for some time conspicuous has become less prominent. That, nevertheless, atheism and materialism still celebrate their triumph in Japan will

surprise no one who has made himself familiar with the concrete relations of the missionfield in Japan. For centuries have Buddhism, degenerated into a gross idolatry, and Confucianism, which stifles all religious feeling, prevailed. But the spirit of Christ presses forward. The well-known Japanese Pastor, Ebina, who sustains friendly relations with our missionaries, is able in various places to give even Christian addresses in the higher Government schools. This would not have been possible a few years ago. There are not wanting signs that the Christians in many places are beginning to be conscious of their strength. Even in the realm of art, the influence of Christianity is clearly apparent. At an art exhibition in Kyōtō there were to be found relatively few pictures of Buddhist saints and Shinto deities, while there was one Christian picture, namely, "Jesus purifying the Temple." A Christian baptised by Pastor Schiller chose as his subject of the painting which he should present at the graduating examination at the Art School, "Jesus in Gethsemane."

"Gratifying and full of promise also are the ever increasing efforts to promote a unity which may overcome the fragmentary condition of Christianity in Japan, in consequence of the thirty or more missionary societies at work there. Following the union of the seven Presbyterian missions and their affiliated churches into "The Church of Christ in Japan," and that of the English and American Episcopalians into the *Seikōkai* (the Church of Japan), the five Methodist societies are busied with the question of union.

"The so-called Taikyō-Dendō, that is to say, the Great Evangelistic Movement, in which the Missions have been engaged during the past two years, has had unquestionably great influence in bringing about the improved condition of Protestant missions. This was the effort on the part of the collected Protestant missions in Japan to secure for Christianity the widest possible sphere by arranging for numerous gatherings and religious services. Many thousand Japanese enrolled themselves as "way seekers" and numerous baptisms have resulted. The Taikyō-Dendō has also brought new members

to our churches. Whether the movement will continue; whether it will prove a deep moving current; whether it will bring forth permanent results; these are, of course, still open questions. A conclusive opinion as to the value of these efforts is not now possible. Still, a strong impetus to the extension of Christianity has resulted from the Taikyō Dendō."

THE WORKING FORCE.

The force consists of Pastors, Schiller, Haas, and Wendt with their wives, actually on the ground, though Pastor Schiller is about to return to Germany on a furlough of one year. A new missionary, Pastor Ostwald, will soon join the Mission at the Tōkyō Station. There are also two Japanese pastors, three evangelists, or, including one student evangelist, four, and four Bible women and teachers.

LITERARY WORK.

In place of the *Shinri*, (Truth), a monthly magazine for many years published by the Mission, a series of books forming a theological library is now being issued under the general title of *Shingaku Sōshō*. The following numbers have appeared:—1. Ritter, "Is there a God?" 2. Christlieb, "Lectures on Christianity;" 3. Harnack and Schmiedel, "Modern Christianity and Miracles;" 4. Kind, "What think ye of Christ? whose son is He?" These publications find a good sale.

EVANGELISTIC WORK.

The Mission has two stations where Missionaries reside, namely, Tōkyō and Kyōto. In connection with Tōkyō Station there are two organised churches, one in the Hongō District of the city and one at the prefectural capital, Chiba, not far from Tōkyō, besides preaching places in the Kōjimachi (Banchō) and Koishikawa Districts of Tōkyō.

Here also is located:—1. the theological school of the Mission with five students; 2. A school for poor children with 60 pupils; 3. An industrial school for girls with nine pupils, closely associated

with the school for poor children ; 4. An evening school two evenings a week.

There have also been less formal gatherings at the homes of the Missionaries and elsewhere, lectures, pastoral calls, etc.

Kyōto has been the home of Pastor Schiller since September, 1900. Here there has been the regular service of the Church on Sunday evenings under the care of Pastor Schiller and the evangelist. Mr. Hashinami.

There have been also four Bible classes each week besides an evening school of three classes on five evenings every week, and the less formal instruction given at the missionary's home and elsewhere.

The latest statistics will be found in the tables of the Appendix.

THE UNITARIAN MISSION.

In the strict sense of the word there is no longer a Unitarian Mission in Japan. There is however, a Unitarian Association in close affiliation with the Unitarian Association of the United States. It is aided in its work by friends from America.

Its centre of operations is *Yuitsu Kan*, or, as the name is usually translated, Unitarian Hall, in Shiba, Tōkyō, where lecture meetings are regularly held on Sundays. Besides these there are other gatherings all of which are well attended. The design is not to build up an organised church, but merely to disseminate the principles for which the Association stands.

The Association uses as its organ the *Rikugo Zasshi*, or as it is sometimes called, *The Cosmos*, a monthly journal.

THE CATHOLIC MISSIONS.

THE RUSSO-GREEK CHURCH.

NOTE. When Bishop Nicolai was asked by the Editor to prepare a statement of the work of his Mission for this pamphlet, he kindly expressed his interest in the undertaking and his readiness to furnish such a statement in the Russian language. The difficulty of securing a translation led to some hesitation with regard to the matter. Finally it was found necessary to have the translation made indirectly, through the medium of a Japanese version. This would have been a less serious matter, if it had been possible to secure a revision by Bishop Nicolai, but unfortunately his duties called him away from Tōkyō at the only time when his revision could have been sought. The Editor desires to express his hearty thanks, first of all to Bishop Nicolai, who kindly took time during an episcopal visit to Kyōto to write out the statement, and next to Messrs. Ishikawa and Hagin who working together produced the version which appears below. The statistics included in this statement vary somewhat from those in the general table, which were already in type before this paper came into the Editor's hands. The variation is to be accounted by the fact that the statistics of this paper are apparently several month later.

The Bible teaches that the Lord governs all nations and peoples. Again that the Lord desires that all people be saved and come to the knowledge of the truth. Why then has the Lord left the Japanese nation until now without a knowledge of the truth of Christianity, which is salvation? There is no doubt but that the Japanese up to the present have not been ready to accept Christianity. They have been content with their own religions

and their minds have been occupied with them. Therefore, their hearts have been closed to the truth of God. The Lord who endowed man with freedom left the Japanese likewise to follow their own free will. But happily their own will led them not far from God's highway. Their three religions viz., Buddhism, Confucianism and Shintoism have served well as tutors up to the present. However, these faiths failed to reveal the fundamental teachings of God, man, and kindred truths. As these religions were the works of men, they were powerless to give light concerning those exalted doctrines which God alone is able to reveal. But the simpler moral truths, which are innate in the souls of men, these religious fostered in the Japanese, who in turn gladly accepted and practiced them. We know this to be true from the fact that the morality of the Japanese is not inferior to that of the peoples of Europe or America. The Japanese who have not the law of God "do by nature the things contained in the law, as the Scripture says. Rom. 2: 14. On this account God loves them. The Scripture also says "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." Acts 10: 34,35. Wherefore the Lord in His providence has protected the Japanese nation during all the ages past.

Now at last the time has come for the Japanese to receive the true teaching of God. Behold! the door is open for this teaching. The tutors are no longer able to lead the people. The nation has reached a stage of development in which it is capable of acting under the guiding hand of the heavenly Father Himself. God has begun to converse with the nation. The dark night, in which the three man-made lamps gave satisfactory light, has passed away. Let it be morning to those Japanese who have awakened from their sleep! The Sun of Righteousness has appeared! The Light of the World has begun to shine brightly into the faces of the Japanese. Of course it is impossible to hope that the nation as a whole will receive the light at once. One awakening in the morning cannot appropriate at once the light of the rising sun. He is at first dazed,

he rubs his eyes, and only gradually becomes accustomed to the dazzling light. So with the spiritual eye. The eyes of all the people can not receive and appreciate the whole light at once, which has been sent from heaven to shine upon all the race. The mind and heart of the Japanese are accustomed to find satisfaction in the agreeable truths of their ancient religions which originated naturally or by man's design. It will take time for the masses to receive the full truth of that revelation whose completion engaged the ministrations of many a prophet and at last the manifestation of God Himself.

It is a fact known world-wide that the implanting of the gospel in the hearts of the Japanese is in progress. It is also evident, as seen by the eyes of all nations, that the Kingdom of God in Japan is expanding continuously. The work also of the various mission boards is enlarging. In proof I will state certain figures which shew the growth of Christianity. The figures demonstrate that throughout the land the people lend a ready ear and receive the gospel gladly. Statistics simply deal with outside facts and, therefore, should not be depended upon wholly or esteemed too highly. However, progress is always gauged somewhat by figures, hence I will submit the following statistics. In 1902 A. D. the Mission of the Orthodox Church in Japan received by baptism 1,103 souls. Of this number fifty per cent were the children of parents already Christian. The remainder were adults who heard the gospel and embraced the faith. This is indeed pleasing progress for the work of the Mission is carried on by the Japanese themselves and it certainly gives good assurance for the future. There are pessimists who assert that the Japanese have no real ability to receive Christianity or to abide as faithful believers. Why is this so? Is not the intellect of the Japanese capable of grasping the truths of God's revelation in the same measure as the intellect of any other nation? Or are not their sensibilities responsive to the beauty of holiness? Or are their wills not inclined to the goodness of God? To reply in the negative is to affirm that the Japanese nation has no kindred

relation with the rest of the human race, which sprang from one parent, Adam. To affirm such would be nonsense. The Japanese as well as all other nations are the children of Adam and with all the nations they are brethren of one common Elder Brother, God's only begotten Son, who took upon himself the form of man that he might save all men. Wherefore the Japanese are the children of God just as surely as are the inhabitants of Europe or America. Our Father in heaven who has long ago been revealed to the nations of Europe and America is now beginning to manifest His glory to the Japanese. We can no more doubt that God will fully reveal Himself to them than we can doubt His omnipotence or His benevolence.

According to the tables of Jan. 1-1903 the statistics of the Japanese Orthodox Church are as follows:—

Churches...	...	...	...	...	...	260
Church members	...	...	...	...	...	27,504
Ordained Japanese Priests	...	...	...	...	...	30
„ „ Deacons	...	...	...	...	...	8
Evangelists	...	...	...	...	...	144

SCHOOLS IN TOKYO.

One training School for Evangelists.	Students	16
„ Theological Seminary.	„	84
„ School for girls.	„	80
School Teachers...	...	28

SCHOOL IN KYOTO.

One girl's school...	Students	20
Teachers	...	3

Kyōto March 15, 1903.

BISHOP NICOLAI.

THE ROMAN CATHOLIC CHURCH.

The following paper was prepared by the Rev. Arthur Lloyd, M.A. lately of the American Episcopal Mission, from material kindly furnished by the Roman Catholic fathers, to whom as well as to the author the Editor desires to acknowledge his great indebtedness.

The Roman Catholic Mission in Japan comprises four dioceses with sees at Tokyo, Osaka, Nagasaki, Hakodate, the whole being under the superior jurisdiction of His Grace, Monseigneur Osouf, Archbishop of Tokyo.

One of the most notable events during the year was the consecration of a Coadjutor to His Grace, in the month of June. Monseigneur Osouf, who is now advanced in years, has for some time felt the burden of the Arch-diocese as almost too great for him to bear. It was feared at one time that he would be obliged to resign his see, and it has been a most joyful solution of the trouble, that he has received a coadjutor whose presence enables him to retain his connection with the diocese over which he has presided for so many years. Monseigneur Mougaboure, the Coadjutor of Tokyo, is a missionary of many years standing, who has won the respect and affection of foreigners and Japanese alike, and many, even of those who are not personally acquainted with him have prayed that he might have a long and fruitful episcopate.

The following statistics may be of interest to our readers. In the year ending July 31st 1902, the foreign missionaries numbered 115 priests, with whom were associated 32 Japanese priests, and 117 catechists. It must be remembered that the necessity of celibacy makes ordination much more difficult for Japanese Roman Catholics than for Christians in other denominations. Indeed, ordination is very seldom permitted except in the case of natives whose families have been Christians for at least three generations.

The education of boys is in the hands of teaching brothers of whom 40 are foreigners and 5 Japanese. These are also 155 "religious" women, though the statistics do not say how many of these are foreigners and how many Japanese. The teaching Brothers and Sisters have under their care 3 higher boys schools, with 517 pupils, 18 primary schools for boys (a few of these are mixed) 22 schools for girls, with a total of 790 boys and 3,974 girls in attendance.

There are also 19 orphanages which provide homes for 1,512 pupils and apprentices.

Theological Education is provided for Japanese clergy and catechists in 3 seminaries, with 47 pupils, and the medical activity of the Church is represented by 14 pharmacies and dispensaries.

The Roman (Catholic) Church in Japan possesses 101 fully organised parishes, besides 244 Mission Districts (which is perhaps the best equivalent for the French term "Chréienté") in which there is more or less of ecclesiastical organisation. Of Churches and Chapels there are 217.

The Baptismal statistics are under three headings. 1,660 children of heathen parents were baptised *in articulo mortis*. These of course add nothing to the material strength of the Militant Church. During the same period, 1,778 children of Christian parents were baptised, and 1,676 adults were added to the church by baptism. The Roman Catholic population of Japan numbers 57,195.

No statistics are given (and indeed it is a form of activity which eludes the pen of the statistician) as to the influence of the Roman Catholic literary propaganda. The *Sansaisha*, a small bookshop in Kanda, keeps a good store of French books which seem to attract a good number of customers, and the Roman Catholic organs, *Koye and Tenchijin*, are widely read and always quoted with respect by the contemporary press.

OBITUARY.

REV. T. T. ALEXANDER, D. D.

BY REV. T. C. WINN.

Thomas Theron Alexander was born in East Tennessee, in October 1850. At the time of his going to the Heavenly Home, he had lived a month and a few days more than fifty-two years on earth. Of that time, just twenty-five years had been given to making Christ and His gospel known to the people of Japan.

In the year 1875, I entered the middle class of Union Theological Seminary, N. Y. and met T. T. Alexander as a member of that class. For two years we were thus brought into close relationship which soon developed a friendship between us. The seats of the class room were so arranged that his name, being among the very first in the alphabetical order and mine near the end of the class, we faced each other in that room.

In the spring of 1877 a short time before our graduation from the Seminary, I met my friend Alexander upon the street on Fourth Avenue, and told him that I had just been appointed to go as a missionary to Japan. I also said to him in about these words: "Alexander, why don't you apply for appointment to Japan? I believe you would make a first rate missionary. You have ability to master that language. and I wish you would go." His reply was to the effect; "I have thought of being a foreign missionary, but I shall have to consult about it." With a little further conversation on the subject we parted, the understanding being that

he would take the subject of going to Japan under serious consideration. Since then he has told me that at that time he was waiting for and wondering why the call from a certain church did not come.

Being somewhat influenced, perhaps, by the talk upon Fourth Avenue, he came to me in a brief time afterwards and told me that he also was under appointment of the Presbyterian Board of Foreign Missions to go to Japan.

In quick succession after that decision was reached, calls came to him from two or three places, any one of which if accepted would have given him a more prominent position than the average young man just from his studies can aspire to. "Well how is it; are you sorry that you came to Japan as you now look back over the years spent here?," was a question put to him just on the eve of his leaving Japan. Very promptly and emphatically came the reply: "No. I am not sorry I came to Japan. As you say Dr. Brown once said, if I had a hundred lives I would be glad to give them all for Japan." Yes, that was the feeling he had to the last, that he would be glad to do a great deal more for the spiritual and religious uplift of Japan.

Dr. Alexander received the Honorary degree of D. D. from his alma mater, Maryville College. He was most favorably known by those who had the best opportunity to know him. I used to think that he was too modest to make himself widely known. It seemed to me that he was too shrinking about bringing his work to the attention of the churches at home even.

Dr. Alexander's work was wide in its range territorially. He lived in Tokyo at two different times, and was the one to open the work of his church in Osaka and that part of Japan. From Osaka he visited as far as Yamaguchi Ken on the main island and in some parts of Kyushu also. Helped to found and build up the churches in those parts, and was ever looked to as one of their best friends and advisers. In Osaka itself, the two churches known as the

"North" and the "South" owe their origin to the evangelistic efforts and plans begun and fostered by him.

For several years, he filled the chair of Theology in the Meiji Gakuin. During this time it was perhaps, that he came to his greatest influence in Japan. While in the position of professor in the Theological Seminary, he was constantly in demand for churches and for lectures at meetings for teaching the Gospel to the masses, or for the purpose of Christian apologetics. To these calls he responded with a readiness and constancy that were surprising. Few men would attempt the amount of work which he did during those years. And he seemed to perform it with an ease as wonderful as the work was large. He early began to get an unusually good use of the Japanese language, and continued to make progress in this acquisition till he was one of the men recognised as the most fluent in using this difficult tongue. He once said in the presence of a few friends that when he got up to address a Japanese audience, the words for uttering his thoughts flowed out without an effort. He often stated that Japanese preaching was easier to him than preaching in English. Everywhere he went, he preached and spoke in response to invitations from the Japanese who seemed to love to hear him. His ability in this direction was the envy, in a good sense, of more than one of his associates.

In the counsels of the "Church of Christ in Japan," of which he was a regular member, he was prominent. His advice and opinions concerning the affairs of the church were always sought and valued. He generally had a place upon the Board of Home Missions to which he was re-elected from time to time. He was able to so identify himself with the Japanese church and his fellow Japanese laborers that the difference between things foreign and Japanese was well nigh obliterated. The heartiness of mutual co-operation was a joy to him and to the leaders in the church.

Real open-hearted generosity was a trait of his character. His heart was ever sensitive to the appeals for help which came to him and responses were frequent and generous. His gifts to

persons and objects were often beyond what most persons of his limited income would consider it possible to make. One of his last acts of this kind was a generous donation to a new church building in Kyoto, where he spent his last two years in Japan. Under the circumstances it seemed too much for him to *think* of doing. But the impulse to restrain him from making the gift was rebuked by the gladness on his part which accompanied his act. And there were many such acts, if only those who knew of them would give their testimony.

The columns of the "Fukuin Shimpō" frequently contained contributions from Dr. Alexander's pen, as did the missionary magazine of the church at home. He was often called upon for papers to be read before missionary conferences and summer schools. Among the more recent of these may be mentioned his paper before the Central Japan Conference on "Church Unity," and the one at the General Conference of Missionaries at Tokyo in 1900, on the subject; the Preparation and Spread of Christian Literature." These and all of his similar writings bore the mark of his scholarly mind and broad Christian spirit. His sympathy and interest extended to all who called themselves by the name of the Lord Jesus Christ and served Him. While he loved the church in which he was born and reared, he went farther in what was real Church Unity feeling, than most men. On the occasion when that subject was under discussion two years ago, he said that if there was any way by which a union of all the churches could be brought about to constitute one denomination, he would be willing to abandon every thing which could be called distinctively characteristic of his denomination's polity, in order to enter that united church. And when we think of it, is not that just about the spirit which must come over Christendom, before there shall issue one grand and glorious church out of all the existing different bodies?

It is an assured thing that the influence of Dr. Alexander's life will long be felt in this land. He has left an impress deep and

strong upon the religious thought and life of the "Nihon Christo Kyokwai." Nor has it been limited to that one church. He was the recognised friend and helper of other churches also. He never seemed to aspire to anything except that of being useful to Christ's cause and to individual souls. The honor and high respect as well as love which came to him, followed of necessity upon his interest, zeal, and successful application of himself to the advancement of the Redeemer's Kingdom. We all, who knew him, agree in feeling that that high regard shown him was fittingly bestowed; that he received it only because he deserved it. It was the spontaneous recognition of his due, and the giving of what it would have been an injustice to withhold. An important element in his success was the indifatigable manner in which he worked. In labors oft, in perils by sea, and of late years in much bodily weariness, he went on with unremitting toil, uncomplainingly serving the Master. His nearest friends did not know how he suffered and how he struggled against the insidious disease which had gotten its grip upon him. It came to the writer as one of the greatest shocks, to learn that his friend had been peremptorily told by his physicians that he must leave Japan. Even after he had by them been warned of the critical state of his health and had been admonished to take the greatest possible care of himself before sailing for Honolulu, he continued to accept invitations to preach. It was not till actually unable to leave his bed, that he refused to respond to such calls. When he went to Hawaii, hoping to continue his labors for the Japanese there, it was uncertain whether he would be able to continue very long at work anywhere. But there was no uncertainty as to his working as long as a modicum of strength held out. It was because of this conviction that friends interested themselves in trying to secure him an appointment from one of the boards at work in Hawaii. Had his life been prolonged, even in the state of bodily weakness in which he left Japan, he would have added another chapter to his life of successful devotion to the cause he loved. It seems a very strange

Providence which called this brother away from his activities at such a comparatively early age. But as one who knew him well has been heard to say; "He made good use of his short life."

The Christianity, and personal experience which this believer in Christ had of God's grace were evidenced by such remarks as the following; one day when speaking of his being lead to choose the ministry, his voice became choked and he said, "My sense of unfitness and sinfulness have troubled me most." When talking of his own future, he revealed how truly his soul was anchored to Jesus Christ in these words. "I am more and more convinced that there is a life eternal beyond this world, and that outside of the teaching of Christ there is absolutely nothing to which to look for hope." On the subject of death, he calmly expressed himself thus; "I expect to receive grace for dying as I have received it for living."

All of Dr. Alexander's fellow missionaries are consciously poorer because of his taking away. They realise more and more as the days go by, what they have lost by his removal from their counsels and labors. When his death became known there was also the most sincere mourning among his Japanese friends and acquaintances. They too know full well that one of their most useful and helpful friends has gone from them. We sincerely rejoice in and praise God for the good that He wrought for Japan through the self-sacrificing life of our beloved brother. May it please Him to raise up others who will continue the work which His servant has laid down to enter into the joy of his Lord.

APPENDIX.

RECENT EDUCATIONAL STATISTICS.

The latest returns compiled by the educational authorities show that education in Japan is in a satisfactory condition. For instance the percentage of the children newly admitted to primary schools throughout the country out of every 100 of those who had attained the school-going age last month was 93.78 for boys, 81.08 for girls, and 88.05 for boys and girls together, which show respectively an increase of 3.23, 9.18, and 6.38 against the figures for last year. Again, the different schools throughout the country totalled 29,335, while the teachers totalled 110,104, the attendance 5,265,006, and the graduates 911,621, representing respectively an increase of 473; 11,977; 339,333; and 112,737 as compared with the figures for the preceding year.—*Japan Times*.

ROMANISED JAPANESE IN THE HIGHER
PRIMARY SCHOOLS.

The department for the improvement of Japanese scripts in the Imperial Educational Association, passed the following resolution, in response to a question submitted to the Association by the Minister of Education :—

The Romanisation of Japanese should be included among the indispensable subjects of instruction in the higher primary school. The resolution is accompanied by a plan for putting it into operation. According to this plan the Roman and Italic forms of the alphabet as well as the Romanised Japanese alphabet shall be taught, the readers shall contain Romanised words and passages, and the pupils shall be taught to Romanise Japanese words.—*Japan Times*.

INDUSTRIAL AND COMMERCIAL PROGRESS IN JAPAN.

The following statistics which appear just as the last sheets of this pamphlet go to press are taken from the *Japan Times* of April 17th, 1903. They illustrate the steady financial growth of the nation.

AGGREGATE FIGURES.

Year.	No. of Companies.					Capital. Yen
1897	...	...	...	...	7,702	852,735,673
1898	...	...	...	...	9,413	1,072,542,672
1899	...	...	...	...	10,747	1,137,864,685
1900	...	...	...	...	12,179	1,286,675,016
1901	...	...	...	...	12,834	1,373,121,162
1902	...	...	...	...	12,782	1,532,116,506

COMMERCIAL, MANUFACTURING, AND AGRICULTURAL COMPANIES.

Year.	No. of Companies.		Capital. Yen	Paid-up Capital. Yen	
1897	...	6,038	292,427,000	...	117,514,000
1898	...	7,550	439,962,000	...	161,494,000
1899	...	8,658	451,457,000	...	187,811,000
1900	...	9,768	505,915,000	...	232,550,000
1901	...	10,349	576,435,000	...	290,950,000
1902	...	10,541	710,293,000	...	333,981,000

RAILWAY COMPANIES.

Year.	No. of Companies.	Capital. <i>Yen</i>	Paid-up Capital. <i>Yen</i>
1897	65	237,586,000	127,157,000
1898	57	247,585,000	154,026,000
1899	58	251,075,000	170,844,000
1900	55	276,640,000	185,207,000
1901	83	273,309,000	176,171,000
1902	83	290,857,000	197,076,000

BANKING COMPANIES.

Year.	No. of Banks.	Capital. <i>Yen</i>	Paid-up Capital. <i>Yen</i>
1897	1,599	322,722,000	210,482,000
1898	1,806	384,995,000	252,683,000
1899	2,301	435,331,000	287,614,000
1900	2,356	504,119,000	327,742,000
1901	2,402	523,375,000	—
1902	2,359	531,667,000	—

STATISTICS OF CHRISTIAN MISSIONS IN JAPAN—1901.

DESCRIPTION	American Board	American Baptist Union	American Christian Convention	Christian & Missionary Alliance (a)	Church of Christ	Evangelical U. S. A.	Hepzibah Faith (a)	Methodist Church of Canada	Methodist Episcopal Church	Methodist Episcopal Church, z.	Methodist Protestant Church	Evangelical Association	United Brethren in Christ	Total Methodist
Year when opened	1869	1872	1887	1891	1884	1892	1894	1873	1873	1886	1880	1876	1895	
1. Married Male Missionaries including those on furlough ...	21	19	2	1	6	4	1	8	17	15	7	2	3	52
2. Unmarried Male Missionaries ...	3	1	2	...	3	...	...	...	3	1	...	...	...	4
3. Unmarried Female Missionaries ...	26	17	...	1	6	1	2	18	35	9	6	2	...	70
4. Persons employed as Missionaries, (not Members) ...	...	...	...	...	...	...	...	...	1	...	...	...	...	1
5. Total Missionaries, Wives included ...	...	...	...	...	...	...	...	...	73	40	20	6	6	179
6. Estimated Value of Mission property, exclusive of Schools and Churches, in yen ...	(b)	7,000	...	...	21,400	3,500	...	29,360	167,500	25,538	28,500	38,000	...	298,838
7. Native Ordained Ministers ...	45	9	7	1	9	3	...	26	60	12	8	18	1	125
8. Native Unordained Minister and Helpers, (males) ...	50	37	...	4	8	1	1	39	34	10	11	12	8	114
9. Pastors in charge of Churches ...	45	8	7	1	9	1	...	26	73	6	14	15	9	143
10. Native Bible-women employed ...	24	26	2	1	5	2	1	12	52	2	4	10	1	81
11. Full Members ...	10,865	2,213	382	22	842	(c) 110	...	2,440	4,367	864	457	1,035	130	9,283
12. Probations, Catechumens or trial Members ...	...	...	...	30	...	...	...	235	2,194	...	77	...	...	2,506
13. Baptized Children ...	692	...	...	...	...	23	...	...	...	(a) 325	85	18	...	428
14. Total Members ...	11,548	2,213	382	52	842	(c) 133	...	2,675	6,561	1,189	619	1,043	130	12,217
15. Adult Baptisms or Confirmations ...	880	328	46	...	...	10	...	289	949	130	96	110	21	1,598
16. Infant Baptisms ...	128	...	...	...	...	3	...	49	174	39	35	18	...	315
17. Whole number places where the Gospel is regularly preached ...	216	7:	...	5	77	10	...	69	132	45	33	46	10	335
18. Organized Churches ...	81	36	7	5	11	1	...	27	77	15	12	14	1	146

(a) Statistics for 1901 in part. (b) Statistics incomplete. (c) Approximate.

DESCRIPTORS	American Board	American Baptist Union	American Christian Convention	Christian & Missionary Alliance (c)	Church of Christ	Evangelical Lutheran, U. S. A.	Hepzibah Faith (a)	Methodist Church of Canada	Methodist Episcopal Church	Methodist Episcopal Church, S.	Methodist Protestant Church	Evangelical Association	United Brethren in Christ	Total Methodist
19. Churches wholly self-supporting (including salary of pastor paid by Church)	34	...	...	...	...	...	...	3	8	2	...	...	...	13
20. Churches partly self-supporting	47	27	7	...	11	1	...	24	69	13	12	14	2	134
21. Number of Church Buildings	64	23	4	...	8	1	...	27	50	9	7	7	1	10
22. Estimated Value of Church Buildings in <i>yen</i>	125,794	...	6,000	...	8,850	1,700	...	36,624	147,985	18,850	10,000	9,000	3,100	225,559
23. No. of Sunday Schools	(b)	81	15	5	21	4	2	39	145	43	32	24	8	291
24. No. Teachers in Sunday Schools	(b)	(b)	(b)	8	18	5	(b)	85	431	107	(b)	54	10	687
25. No. Scholars in Schools	6,880	3,775	795	300	990	150	(c) 80	1,623	6,844	2,048	1,148	710	240	12,613
26. No. Young People's Societies in your Church	...	...	2	...	1	1	...	8	11	2	3	6	...	25
27. Native Mission Board! What Amt. did it contribute?	3,109	...	...	...	...	...	...	677	543	...	...	300	...	1,520
28. Amt. raised by Native Churches all purposes, one year, <i>yen</i>	33,791	4,283	351	...	779	(c) 25	...	5,803	18,757	2,869	924	1,511	147	30,011
29. Amt. contributed by or through your Mission, in aid of Native Churches one year, in <i>yen</i>	4,660	...	...	...	12,000	360	...	14,587	16,632	1,200	11,351	6,600	3,112	53,482
30. Boy's Schools (Boarding)	1	1	...	...	...	...	...	...	2	1	1	...	...	4
31. Students in same (Total)	306	76	...	...	...	...	...	...	638	123	90	...	...	851
32. Girl's Schools (Boarding)	6	5	...	...	...	...	...	3	7	1	1	...	...	12
33. Student in same (Total)	589	244	...	...	...	...	...	380	912	266	73	...	...	1,631
34. Day S. including Kindergartens. Students in same (Total)	4	6	...	...	1	...	...	8	10	12	1	...	...	31
35. Theological Schools	205	326	...	...	69	...	...	328	1,700	748	38	...	...	2,874
36. Students in same (Total)	1	1	...	...	...	...	...	...	1	1	...	1	...	3
37. Students in same (Total)	16	17	...	...	...	...	...	...	8	3	...	2	3	16
38. Bible Woman's Training Schools. Students in same (Total)	1	...	...	...	...	...	...	...	1	1	...	...	...	2
39. Total No. to present Graduates of Theological Schools	10	...	...	...	...	...	...	...	26	2	...	...	...	28
40. Total No. to present Graduates of Theological Schools	158	23	...	...	...	...	...	19	73	15	3	20	...	130

(a) Statistics for 1901 in part. (b) Statistics incomplete. (c) Approximate.

DESCRIPTION	American Board	American Baptist Union	American Christian Convention	Christian & Missionary Alliance (a)	Church of Christ	Evangelical Lutheran, U. S. A.	Hepzibah Faith (a)	Methodist Church of Canada	Methodist Episcopal Church	Methodist Episcopal Church, S.	Methodist Protestant Church	Evangelical Association	United Brethren in Christ	Total Methodist
41. No. of same in service ...	69	15	..	..	..	..	..	12	30	10	2	9	..	63
42. Estimated Value of all School Property, in yen ...	..	..	..	..	7,000	..	..	115,000	309,400	101,800	40,000	2,000	..	563,200
43. No. Publishing Houses ...	..	..	..	..	..	..	..	..	1	..	..	..	..	1
44. No. Vols. published current year.	..	..	..	..	..	..	..	..	624,114	..	..	..	..	624,114
45. No. Pages ...	..	..	..	..	..	..	..	..	9,357,800	..	..	..	..	9,357,800
46. Estimated Value of Publishing Plant, in yen ...	..	..	..	..	..	..	..	..	20,000	..	..	..	..	20,000
47. Orphanages and Homes ...	..	..	..	..	..	..	..	2	1	..	..	..	..	3
48. Inmates in same ...	..	..	..	..	..	..	..	25	16	..	..	..	..	41
49. Hospitals and Dispensaries ...	1	..	..	..	..	..	..	..	1	..	..	..	..	1
50. In-patients treated ...	..	..	..	..	..	..	..	..	..	..	..	..	..	..
51. Out-patients treated ...	..	..	..	..	..	..	..	..	..	..	..	..	..	..
52. Amt. raised per full-member, in yen ...	3.11	1.94	..	..	..	..	..	2.38	4.30	3.32	2.02	1.47	1.13	3.24
	3.11	1.94	..	..	..	..	..	2.38	4.30	3.32	2.02	1.47	1.13	3.24

DESCRIPTION	Nippon Kyokwai	Nippon Sei Kyo Kai	Salvation Army	Southern Baptist Convention	Seventh Day Adventists	Society of Friends	Scandinavian Japan Alliance	Universalist	General Evangelical Protestant	Independent	Total Protestant	Roman Catholic Church (a)	Russian Orthodox Church (Greek)
Year when opened ...	1859	1859	1895	1899	1896	1895	1891	1890	1885	..	..	1884	1870
1. Married Male Missionaries including those on furlough ...	47	62	4	6	..	2	3	1	3	5	241	..	..
2. Unmarried Male Missionaries ...	4	20	1	..	..	..	2	..	..	1	39	113	9
3. Unmarried Female Missionaries.	55	80	4	..	..	..	3	1	..	5	274	116	..
4. Persons employed as Missionaries (not Members) ...	..	..	..	..	..	..	..	..	..	..	1	..	1
5. Total Missionaries, Wives included ...	..	..	..	..	..	..	..	..	..	..	..	..	..
6. Estimated Value of Mission property ...	153	224	13	12	4	7	11	3	6	10	798	229	4

(a) Statistics for 1901 in part. (b) Statistics incomplete. (c) Approximate.

DESCRIPTION	Nippon Kirisuto Kyokwai	Nippon Sei Ko Kai	Salvation Army	Southern Baptist Convention	Seventh Day Adventists	Society of Friends	Scandinavian Japan Alliance	Universalist	General Protestant	Independent	Total Protestant	Roman Catholic Church (a)	Russian Orthodox Church (Greek)
perty, exclusive of Schools and Churches, in yen	224,192	(b) 40,000	...	15,000	200	(b) ...	...	3,000	6,000	20,000	647,130	(b) 34	(b) 30
7. Native Ordained Ministers	79	47	60	1	...	...	...	3	2	2	394	34	30
8. Native Unordained Ministers and Helpers, (males)	90	144	5	5	5	5	5	3	3	14	494	98	152
9. Pastors in charge of Churches	30	(b) ...	(b) ...	(b) ...	1	(b) ...	(b) ...	5	2	(b) ...	253	(b) ...	(b) ...
10. Native Bible-women employed	89	75	...	2	...	3	1	3	1	4	320	...	...
11. Full Members	10,156	9,968	...	(c) 140	30	24	...	96	150	...	44,281	55,824	27,245
12. Probationers, Catechumens or trial Members	...	1,029	...	...	...	276	...	(b) 5	20	...	3,866	...	...
13. Baptized Children	1,495	...	...	...	...	...	...	...	...	...	2,638	...	...
14. Total Members	11,651	10,997	...	...	30	300	200	101	179	...	50,785	55,824	27,245
15. Adult Baptisms or Confirmations	1,213	846	...	20	10	94	...	10	31	...	5,086	1,370	...
16. Infant Baptisms	145	361	...	...	...	...	...	...	2	...	957	3,021	...
17. Whole number places where the Gospel is regularly preached	264	140	36	12	2	6	8	6	5	3	1,137	252	260
18. Organized Churches	71	(a) 69	26	3	1	...	1	6	3	2	461	210	174
19. Churches wholly self-supporting (including salary of pastor paid by Church)	22	(a) 2	...	...	...	...	...	...	...	2	74	...	...
20. Church partly self-supporting	48	(a) 52	26	3	1	...	...	...	3	...	360	...	...
21. Number of Church Buildings	77	83	...	2	...	1	1	1	1	2	369	210	174
22. Estimated Value of Church Buildings in yen	218,252	(b) ...	...	6,000	...	1,000	1,500	3,000	2,000	4,000	603,655	(b) ...	(b) ...
23. No. of Sunday Schools	270	163	26	10	3	10	5	6	3	2	917	...	...
24. No. Teachers in Sunday Schools	536	(b) ...	(b) ...	10	7	(a) 20	(b) ...	10	9	(b) ...	1,310	...	...
25. No. Scholars in Sunday Schools	7,879	5,524	459	300	65	110	110	156	150	60	41,203	...	...
26. No. Young People's Societies in your Church	...	...	...	...	...	...	...	1	...	...	31	...	...
27. Native Mission Board! What Amt. did it contribute?	4,000	...	...	...	...	...	...	...	...	...	8,629	...	...

(a) Statistics for 1931 in part. (b) Statistics incomplete. (c) Approximate.

DESCRIPTION	Nippon Kyokwai	Nippon Sei Ko Kwai	Salvation Army	Southern Baptist Convention	Seventh Day Adventists	Society of Friends	Scandina- vian Japan Alliance	Universalist	General Protestant	Independent	Total Pro- testant	Roman Catholic (a)	Russian Orthodox Church (a)	(Greek) Church
28. Amt. raised by Native Churches all purposes, one year, <i>yen</i> ...	29,027	15,927	5,206	(c) 300	..	113	..	322	70	..	120,330	..	11,870	..
29. Amt. contributed by or through your Mission, in aid of Native Churches one year, in <i>yen</i> ...	17,550	..	..	..	..	(c) 900	..	3,100	7,000	..	99,052	3	65,995	..
30. Boy's Schools (Boarding) ...	3	(a) 5	..	..	..	..	..	..	..	..	14	476	1	..
31. Students in same (Total) ...	409	(a) 275	..	..	..	..	..	..	..	..	1,917	4	87	..
32. Girl's Schools (Boarding) ...	11	(a) 8	..	..	..	1	..	..	..	..	43	320	1	..
33. Student in same (Total) ...	852	(a) 143	..	..	..	60	..	..	..	..	3,520	32	77	..
34. Day S. including Kindergartens..	11	20	..	..	2	..	..	1	2	1	79	..	..	..
35. Students in same (Total) ...	720	(c) 1,864	..	..	45	..	..	20	60	20	6,203	3,198	..	..
36. Theological Schools ...	2	3	..	..	..	..	..	..	1	..	11	2	1	..
37. Students in same (Total) ...	24	31	..	..	..	..	..	..	4	..	108	32	17	..
38. Bible Woman's Training Schools	6	5	..	..	..	..	..	..	..	..	14	..	..	..
39. Students in same (Total) ...	63	24	..	..	..	..	..	..	..	..	125	..	..	..
40. Total No. to present Graduates of Theological Schools ...	185	..	..	..	..	..	..	..	6	..	502	..	..	..
41. No. of same in service ...	120	..	..	..	..	..	..	..	2	..	273	..	..	..
42. Estimated Value of all school Property in <i>yen</i> ...	370,000	..	..	..	..	2,700	..	1,200	10,000	..	959,100	..	..	..
43. No. Publishing Houses ...	..	..	..	..	..	..	..	..	1	..	2	..	..	..
44. No. Vols. published current year.	..	..	13,000	..	2,000	..	..	..	8	..	639,122	..	..	..
45. No. Pages ...	..	..	1,530,000	..	400,000	..	..	..	1,000	..	11,288,800	..	..	..
46. Estimated Value of Publishing Plant, in <i>yen</i> ...	..	..	..	..	..	..	..	..	(b)	..	20,000	..	..	..
47. Orphanages and Homes ...	..	6	2	..	..	1	..	1	..	2	15	18	..	..
48. Inmates in same ...	..	177	42	..	..	10	..	7	..	270	547	1,474	..	..
49. Hospitals and Dispensaries ...	..	7	..	..	..	..	..	..	..	1	10	21	..	..
50. In-patients treated ...	..	..	..	..	..	..	..	..	..	120	120	..	..	..
51. Out-patients treated ...	..	..	..	..	..	..	..	..	..	1,200	10,767	..	..	..
52. At. raised per full-member, in <i>yen</i>	2.86	1.59	..	2.14	..	..	..	3.35	..44	..	..	..	..	..

(a) Statistics for 1901 in part. (b) Statistics incomplete. (c) Approximate.

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IN JAPAN

SECOND ISSUE

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CO-OPERATING CHRISTIAN MISSIONS

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PREFACE.

It was the intention of the Editor to issue this record of the work of 1903 early in April; but circumstances beyond his control made this impracticable, although the various contributors, with but one or two exceptions sent in their manuscripts with kind punctuality.

The pamphlet as will be seen includes about one hundred pages more than the issue of last year, but most, if not all, the additional matter will, it is believed, justify its insertion.

In spite of this expansion, several important matters have been overlooked. Among them is the work for the foreign seamen of Yokohama, under the superintendence of the Rev. W. T. Austin, and a somewhat similar work for Japanese sailors at Yokosuka and other naval stations, under the care of Miss E. Finch and her Japanese Associates. The report of the latter reached the Editor's hands too late for a suitable notice. A report of Mr. Austin's work failed of insertion through an oversight for which the Editor alone is responsible and which he deeply regrets.

The Directory is reprinted from the report of the Statistical Committee, though certain corrections have been made with the view of bringing it as nearly as possible up to date. In the tables of statistics a few errors were detected and corrected.

In the case of the report of the Anglican Missions, a full table of statistics was appended by request. It would generally be impracticable to comply with such a request, but the table is in some respects unique and it was deemed appropriate largely on account

of its fulness and suggestiveness that it should be seen by a wider public than the publications of a single group of Missions would alone constitute.

In sending out this second issue of THE CHRISTIAN MOVEMENT IN ITS RELATION TO THE NEW LIFE IN JAPAN, the Editor desires to thank the many friends who have aided him by their contributions without which no such comprehensive statement would have been possible. Especial thanks are due to the Rev. C. F. Sweet and others who have rendered much appreciated service in reading proof and in other ways.

DANIEL CROSBY GREENE,

Editor.

CORRIGENDA.

Page 17. In giving the statistics of the rice Harvest it should have been noted that the unit of measurement is the *Koku* which is equal to about 5.13 bushels.

Page 19. In the fifth line of the article on education the clause beginning "Since candidates etc." should be joined to the preceding sentence.

Page 95. Omit the word "been" in the third line of the footnote.

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THE CHRISTIAN MOVEMENT

IN ITS RELATION TO

THE NEW LIFE IN JAPAN.

GENERAL SURVEY.

INTERNATIONAL AFFAIRS.

The impending War with Russia has cast its dark shadow over every department of life in Japan throughout the past year. It would be out of place in a pamphlet like this to present a brief for the Japanese Government as against Russia. On the other hand, it can hardly be expected that one, who like the writer, will within a few months celebrate the close of thirty-five years of the most cordial friendship with all classes of the Japanese people, should completely divest himself of the sympathies which are the natural fruit of such friendship. The effort will be made, however, to state fairly and succinctly the salient features of what are believed to be the causes of the War, as viewed by the Japanese of all classes. First of all must be mentioned the interference of the three powers, Russia, France, and Germany at the close of the Chino-Japanese war, as the result of which Japan was obliged to withdraw from the continent of Asia and cede back to China the territory she had

conquered. This interference was on the plea that the integrity of the Chinese Empire must be preserved. Russia was clearly the leader in this intervention, and, in the opinion of the Japanese certainly, by the very nature of the plea which she put forth, pledged herself to refrain from encroachments upon the territory of China. In the second place must be mentioned the use which Russia appeared to make of every concession granted by China for commercial purposes, especially after the Boxer-troubles, to strengthen her hold upon Manchuria. The impression thus made was deepened by her repeated postponement of the day set for the withdrawal of her military forces. In the mean time, she had secured for her own use the Liaotung Peninsula and its citadel, Port Arthur.

Furthermore, the proceedings of Russia both in Northern Korea and in the capital seemed only explicable upon the theory of gradual extension of her sway southward until the whole of Korea should be absorbed.

The conduct of the negotiations which followed Japan's protests was thought also to suggest insincerity, accompanied as it appeared to be by persistent preparations for war; while the proposal of Russia that Manchuria be left outside of the pending arrangement, and that a neutral zone be created in Korea itself, could not by any amount of sugar-coating have been made acceptable to the people of Japan whose relationship to Korea had obtained fast hold upon the historical imagination,—not to speak of the lurking suspicion, fostered by certain Russian journals, that among the deep set plans of Russia were designs upon the very national life of Japan herself.

The *Japan Mail* in commenting on the statement issued by the Japanese Government on February eighth says:—

The reasons alleged for requiring the retrocession of Liaotung “were that the tenure of Liaotung by a foreign power would menace the Chinese capital, would render the independence of Korea illusory, and would constitute an obstacle to the peace of the Far East. Obviously the same arguments apply with redoubled

force to the tenure of the whole of Manchuria by Russia in 1904. If the security of the Chinese capital, the independence of Korea, and the preservation of peace in the Far East have any concern for Japan, the validity of her title to object to the absorption of all Manchuria into Russia's dominions is quite beyond dispute."

Although the *Japan Mail* is an English journal, the above quotation would probably be accepted as a fair statement of the view which most intelligent Japanese take of Russia's attitude toward this question.

As is well known the negotiations began in July and the last formal communication from the Japanese Government prior to the rupture of diplomatic relations was delivered January thirteenth. This document embodied a request that the last proposition of the Russian Government, which had ignored entirely the Manchurian question, should be reconsidered. As no answer to this request had been received up to February sixth, the Russian Minister in Tōkyō was notified that diplomatic intercourse would cease, and a similar notification was made on the same day directly to the Russian Government by the Japanese Minister at St. Petersburg.

The first act of War occurred January eighth when the Russian gunboat "Koreetz" fired upon a Japanese torpedo boat. This was followed by the battle of Chemulpo resulting in the loss of the "Koreetz" and the cruiser "Varyag," both Russian vessels, the only ones in the neighborhood. At midnight of the same day, another battle occurred off Port Arthur, in which the Japanese fleet inflicted heavy loss upon the Russians and practically gained command of the sea. Other naval engagements have followed, in which the Japanese have suffered relatively little.

As we go to press news comes that the Japanese have crossed the Yalu River and have apparently gained a firm foothold in Manchuria, after severe fighting and heavy loss on both sides.

It is mistake to suppose that Japan sought war. Whether rightly or wrongly, her people regard it as unavoidable and they are prepared to meet the sacrifices it will bring. It is only just to

bear this testimony on their behalf. Neither do they enter upon it in a land-grabbing spirit. Whatever jingoistic dreams individuals here and there may have indulged in, the real leaders of the people wanted no territory on the continent of Asia. Such control as is now exercised in Korea is regarded as desirable simply because it is thought to be the only means available to prevent Russian encroachments upon that Empire. This judgment on the part of the Japanese may be ill-founded, but there can be no doubt that they are entirely sincere in it. This sincerity is the great fact which needs to be borne in mind in recounting the causes which led to the present strife, as well as in any attempt to forecast its results. Into the field of prophecy this pamphlet will not enter, unless it be counted prophecy to express the belief that if success should come to Japan, so far from fostering a chauvinistic spirit in the nation at large, it will create a deeper sense of national responsibility, and on the whole a juster view of life. If on the other hand, defeat and disappointment should meet her armies, unless this should be associated with unfair dealing on the part of those not parties to the War, she will not, as some apparently fear, give herself up to indiscriminate hostility to Western thought and life.

The expressions of sympathy which this conflict has called forth, particularly from Great Britain and the United States, have met with a hearty welcome from the Japanese people. Perhaps the most conspicuous illustrations of this sympathy have been the offers of service on the part of nurses. Two of these offers have been accepted, and an English lady, Mrs. Richardson and Mrs. McGee, herself a physician, with a company of eight American trained nurses are now on the ground. Nothing could exceed the cordiality shown these ladies by the Government, the Japan Branch of the Red Cross Society, and all classes of the people.

No doubt the many contrasts between the habits of life of the Japanese and those of Western peoples will present more or less of

difficulty to be overcome; but with tact and good will on both sides this will, be overcome and these ladies will, it may be confidently predicted, prove of great service, especially in the care of the sick and wounded Russian prisoners, who will require a somewhat different regimen from that accorded to the Japanese soldiers.

There is reason to believe that the number of Christians among the officers of the Army and Navy of Japan while not great, is still out of proportion to the number in the nation at large. Rear Admiral Uryū who won the first battle of the War is a graduate of the United States Military Academy at Annapolis, of the class of 1881. He is a member of a Presbyterian church in Tōkyō and was for some time an elder. He was a classmate at Annapolis of the late Rear Admiral Serata who was not less noteworthy as a Christian, than as an officer.

The letters of the Christian officers to their pastors and others are likely to constitute a literature of much interest and value. Already there is evidence that their faith is proving a bond of union between them and the Korean Christians. By a happy coincidence a Japanese captain, member of a Methodist church in Sendai, found himself quartered on premises belonging to the American Methodist Missionaries in Pyong Yang in Korea, much to the satisfaction of both parties. A young lieutenant of engineers recently wrote back to the Kumi-ai (Congregational) church to which he belonged of the sense of brotherhood awakened in him as he marched through a Korean town one Sunday morning and saw the Christians assembled in church with their Testaments and hymnbooks. It is worth while to record these things, for this body of faithful men, small though it is, exerts a most healthful influence upon the public sentiment of the army. While all may not agree in this estimate of the influence of the Christian element in the Army and Navy; few will fail to admit, that

seldom was an army gathered which was under better restraint, or which on the whole represented a nobler ethical purpose.

DOMESTIC POLITICS.

The one event in the political world during the year under survey was the sudden dissolution of the Lower House of the National Diet December eleventh, only a few days after its organisation (Dec. fifth). This grew out of the reply of the House to the speech from the Throne, which embodied an attack on the Ministry, both as regards its domestic and its foreign policy. The address appears to have been drafted by the President who had just been elected through a coalition of the two great parties and to have been adopted more or less thoughtlessly by the House.

The chief point in the attack was the assumed weakness of the Government in its attitude toward Russia. Before the warrants for a new election could be issued, the course of events had taken away all semblance of justice from this criticism. When the new Diet met March eighteenth there was no lack of readiness to support the Ministry.

It is interesting to note in passing that when, in accordance with the Constitution, three members of the Lower House were selected from whom the Emperor should nominate the President of the present House. A prominent Christian, the Hon. Soroku Ebara was included. When it is remembered that the President of the Lower House in the first Diet was a Christian and that another Christian, the late Mr. Kataoka, held that office during four successive Diets, this recognition of Mr. Ebara as a man of consular dignity possesses more than a temporary significance.

SOCIOLOGICAL NOTES.

The few items which will be brought together under this head will perforce be treated in a fragmentary way. Neither the time at the writer's disposal nor the space accorded him in this pamphlet will allow a different course.

INCREASING PROMINENCE OF THE HEIMIN.

To those who have watched the declining importance of class distinctions in Japanese social and political life the following table will be worthy of study. It shows the relative number of nobles, *samurai* (gentry), and *heimin* (common people) in the Lower House of the Imperial Diet, from the beginning in 1890.

SOCIAL STATUS OF THE MEMBERS OF THE
IMPERIAL DIET.

					Nobles.	Samurai.	Heimin.	Total.
First Diet	...	...	...	—	110	190	300	
Second „	...	...	...	—	87	213	300	
Third „	...	...	...	—	88	212	300	
Fourth „	...	...	...	—	88	212	300	
Fifth „	...	...	...	1	74	225	300	
Sixth „	...	...	...	1	79	220	300	
Seventh „	...	...	...	4	106	266	376	
Eighth „	...	...	...	3	106	267	376	
Ninth „	...	...	...	1	102	276	379	

It will be noticed that in the seventh Diet the number of members of the popular branch became 376, owing to the new election law, explained in last year's issue of this pamphlet (p. 5). The increase in the number of *samurai* was the result of the removal of the property qualification for membership.

In any such comparison, allowance should be made for a certain number of *heimin* who have lost their *samurai* status because of adoption, or because they have founded new families, which, in the absence of any special arrangement to the contrary, are counted as belonging to the *heimin* class. This source of error is in part counterbalanced by cases in which *heimin* are by adoption raised to the *samurai* status and become heads of families. The variation resulting from such changes of status can not be a seriously disturbing factor in the comparison. As the Vice-Minister of one of the Departments of State remarked the other day, no account of these differences of social rank is taken in the selection of candidates for office.

As is well known, the House of Peers is composed (1) of the Princes of the Blood, princes (dukes), and marquises who all sit by virtue of their rank; (2) certain counts, viscounts, and barons, the representatives of their respective orders; (3) distinguished men appointed by the Emperor; and (4) one man from each prefecture elected from and by the fifteen highest tax payers. The term of the Upper House is seven years and it is not dissolved as the result of political agitation. As now constituted, there are among the Imperial nominees, class (3), 61 *samurai* and 21 *heimin*. Among the representatives of the highest tax payers of the forty-five prefectures, there are 9 *samurai* and 36 *heimin*.

At the time of the Restoration, the *samurai* had naturally something like a monopoly of education and administrative experience, hence today in the higher offices of government *heimin* are not numerous; but since very nearly fifty-two per cent of the students of the Imperial University of Tōkyō are *heimin*, and undoubtedly a larger proportion still in other universities, while in the selection of candidates for office no respect whatever is paid to social distinctions, it will be seen that the *samurai* are not likely to retain their control very many years.

Through the public schools the doors have been opened for the sons of the lowliest to the highest offices, both civil and military.

Nor is all this a mere matter of theory. These offices are actually being filled in increasing numbers by the so-called *heimin*, the common people, and while their representatives in the higher ranks are as yet rare, they are numerous enough to attract attention and to show that the path to promotion is not closed to the humblest who will but fulfil the legal conditions.

This increasing share allotted to the *heimin* in the higher walks of life is most important. As throwing light on this movement attention is called to an article which originally appeared as an editorial in *Mission News*, the organ of the Japan Mission of the American Board, for February of the current year. The article with a few changes will be found on page eleven.

SOCIALISM.

One noticeable incident last autumn was the resignation of two men from the staff of one of the most widely circulated dailies of Tōkyō, the *Yorozu Chōhō*, on the ground that they were socialists and opposed on principle to the War policy strenuously advocated by that journal. Both were well known men and their action excited wide comment. It served also to direct attention to a small company of avowed socialists whose centre is Tōkyō, though its representatives are widely scattered. These men are deeply interested in the labor questions of the day and are studying assiduously the socialistic literature of the West.

Those who heard Dr. Hall's address before the Standing Committee of Co-operating Christian Missions, a resumé of which appears in this pamphlet, will understand how imperative is the need of additional legislation for the protection of the laboring classes especially of the large cities and how easy it must be to propagate radical opinions among the poor while the conditions Dr. Hall describes continue to exist. In referring to these things there is no pur-

pose to make comparisons to Japan's discredit. The writer has too little knowledge of the conditions prevailing in other lands to warrant him in suggesting comparisons. The only questions which are pertinent are : Can these conditions be made better ? If so, How ?

It is not merely in the large cities that the Socialists find a ready hearing. Among the small farmers even in the remote country districts there is much suffering and latent dissatisfaction with present conditions. The rate of interest on loans is extremely high, even where real estate is offered as security. In certain districts it would seem that the small farmer is in danger of disappearing altogether ; for it is only by the most unflagging frugality that the losses resulting from sickness or a careless son can be repaired.

It is difficult for a foreigner to prescribe for such a condition of affairs, but it would seem that some device, perhaps the Australian system of land tenure, might be resorted to so that farmer might, by furnishing better security, secure loans at lower rates. Japanese capitalists will not accept land as security for loans excepting at extremely high rates of interest. While in the large centres during the past year, loans have been readily obtainable at six and a half and seven per cent., many a farmer has had to pay twenty per cent., perhaps even more, and he has been fortunate if he has not been obliged to pay a year in advance.

It is very common instead of mortgaging a piece of land, to sell it outright, a written pledge being received from the buyer that it shall be sold back, provided the loan is repaid. As the government registration tax is two and a half per cent., the double sale of the land required by this plan results in an additional charge of five per cent. to the borrower. It would seem that if the registration tax could be given up and only a small fee exacted, while the formalities of transfer were otherwise simplified, great gain to the poorer farmers would result.

The flow of population to the large towns continues and it brings with it the problems which the like movement has caused in other lands, though as yet they appear for various reasons to be less com-

plicated than in many Western lands. It may be that when public sentiment is once brought to bear upon them, the efficiency which the nation has exhibited in other directions so conspicuously will devise a solution.

As will be seen in a later section much earnest work is already being done, but far more thought must be given to this subject, and a far deeper sense of civic responsibility must be awakened.

IS JAPAN'S NEW CIVILISATION SUPERFICIAL?

When it became evident to Russia that Japan would not yield to her demands, Russia appealed against her rival to the sense of solidarity which it was assumed must exist among the so-called Christian nations. The impending war was described as a conflict between two radically different civilisations, in which Russia stood as the champion of Western civilisation and the Christian ideals which lie at its base, while Japan, it was claimed, in spite of certain superficial changes, still adhered to her old ideals and would go forth to war in a spirit of antagonism, not to Russia merely, but to that body of thought and sentiment as well which has grown up under the fostering influence of Christianity and is to a greater or less degree the common possession of all nations which bear the Christian name.

A recent French writer in a work on Japan has said in support of the same theory, that all the elements of a given civilisation correspond to a certain very definite mental constitution, created by a long inherited past; that it is impossible to modify these elements without changing the mental constitution from which they are derived and that ages alone can accomplish such a task. He goes on to say that we can by a study of the history of the Japanese people determine the distinctive characteristics of that race which, he says, an abyss evidently separates from our own.

If this dictum be true, if deep-seated ethical changes *cannot* be wrought in a nation within a generation, we must of course concede that the new civilisation of Japan, so far as it is new, is superficial, put on like a cloak and can be no criterion of the character of the nation which wears it. In any such method of argument there lies the grave danger of two errors : one that of a wrong analysis of the old civilisation ; the other that of a wrong analysis of the new.

The writer has resided in Japan continuously, with the exception of three furloughs, since 1869. He has been in constant and even intimate relations with all classes of the people ; he has lived as a guest in their families and has been the recipient of many confidences, both in times of joy and of sorrow. After this experience of thirty-four years, he feels himself entitled to say with assurance that the so-called abyss which separates the Japanese from the peoples of the West is far less wide and deep than is often supposed. The common ground of humanity on which we all stand is broad and firm. It is not difficult to reach and when reached affords a solid basis upon which to build the structure of a warm and sympathetic social intercourse.

The old social life of the Japanese people is but imperfectly understood. Even Captain Brinkley, whose wealth of information regarding Japan and her history is the marvel of us all, admits that relatively little is known of the life of the people in olden time. The glamor which surrounds the old life, as we hear of it, really belongs to the *samurai* portion of the nation, representing about five per cent. of the whole. It is chiefly by the habits and customs of this relatively small class that most writers judge of the sentiments and mental habits of the Japanese people. In important respects their life was artificial and many of its striking features were not the outcome of an inherited sentiment but of a special and persistent class training.

Enchō, the famous story-teller and novelist, in his *Shiobara Tasuke* gives us the life of a man who, though born in a proud *samurai* family, in early childhood, owing to his father's poverty,

became the adopted son and heir of a well-to-do farmer. No one will dispute the correctness of Enchō's picture, which unquestionably corresponds to the life of the time as exemplified in numerous similar cases of adoption. The hero grows up in his new home a genuine farmer. He sluffs off as easily as a snake does his skin, some of the very sentiments which are cited as proofs of the assumed national characteristics. They were not hereditary and they were not national, but where they existed at all, as has been said, they were the fruit of a special class training and readily gave way, in the young certainly, under changed conditions.

Our ethnic psychology has been too exclusively the result of the study of European peoples. Other nations and races have not of course been overlooked, but the observer has too often approached them with certain firmly fixed postulates in mind, which have vitiated his conclusions; or at least, he has, unless perhaps in very rare cases, looked on from the outside and failed to put himself in sympathy with the inner life of the people whom he describes and whose life he hopes to interpret. Consequently his perspective is wrong and his picture becomes false, or at least misleading, and the gulf between the ethical position of the Christian and the non-Christian races is greatly exaggerated.

On the other hand, a similar lack of information regarding recent changes, in Japan certainly, has led to a strange underestimate of their extent and significance. They are almost invariably described as superficial, or as belonging chiefly, if not exclusively, to the material side of life. The fitting illustrations of the progress of the past forty years are thought to be railways, steamers, telegraphs, postal arrangements, electric lights, etc., etc.

The view which these illustrations suggest the writer cannot accept, nor does he understand how any one who has really known the spirit of the old life can fail to see how different the new life is as regards certain fundamental sentiments. It is impossible within the limits of this article to set forth the depth and far-reaching

nature of these changes with adequacy ; but one or two illustrations may help our readers to appreciate it.

When the writer first came to Japan, what impressed him most deeply were the evidences of a deep-seated caste feeling,—not exhibited in the same way as that of India and in many respects of course far less rigid, but still strongly operative in society and at times finding expression in the most cruel acts. On his return from church one Sunday, he saw by the roadside the body of a beggar who had been cut down by a passing *samurai*. Not far from the same time, he was informed by a foreign gentleman that a coolie had been similarly cut down near the gates of what has since become the Imperial University. Incidents of this sort have left too deep a mark on Japanese literature to be set aside as simply instances of brutality such as are too often found in the best of lands,—they were the natural expression of a sense of dominant superiority, the result of the old *samurai* training. It is not the purpose of the writer to over-emphasise these things, much less to cite them as proofs of Japan's ethical inferiority to other lands. We Westerners are too often humiliated by such systematic barbarities as Jew-baiting in Europe and negro-burning in the United States to cry out against Japan ; but the treatment of the common people by the *samurai*, as illustrated by such not very infrequent acts of violence, did indicate a special attitude toward one of the basal principles of Western civilisation, namely, the right of the law-abiding citizen of whatever social standing to the protection of his life and property. Of course such deeds were reprobated, but they were rarely if ever punished with anything beyond a few weeks imprisonment in the culprit's own house or that of some relative. There was no recognition of the value of the individual for his own sake. Now, however, the veriest boor knows perfectly well that even the Prime Minister could not purposely inflict the slightest wound upon an outcast beggar without making himself liable to arrest and punishment as a common criminal.

Again, the old regime offered no regular means of redress against misgovernment; the right of petition was not recognised. Now suits against the highest ministers of state are frequent and these officials are made amenable to the courts for the proper administration of their respective offices.

Attention has been called in connection with the table showing the social status of the members of the Diet, to the part the new system of education is playing in opening new doors to the lowliest. This is among the best fruits of the common schools.

As regards the constitution of the family also, large changes have come in and have been thoroughly accepted. The rights of the husband and father have been much restricted and those of wife and child have been broadened and confirmed. The extent of these changes and the degree of hospitality with which they have been received are far more truly the characteristic features of the new life than electric lights, automobiles, and the like. There may be a recrudescence of the old thoughts and feelings now and then; but the universal condemnation which it receives shows that the old order has passed away and that the nation has thoroughly accepted the new order founded upon essentially the same conceptions of the value and rights of the individual which lie at the base of the social fabric of the nations of Western Europe and America. As the wheel of ethical progress has turned forward the ratchet of a strong public opinion has clicked sharply behind each separate tooth.

So close has Japan's sympathy with Great Britain, Germany, the United States, and France become that the public sentiment of those lands is already the most strongly operative moral force at work within her borders. Nothing but gross carelessness and ill-desert on the part of the Western world can weaken that force which is pressing so strongly upon the very foundations of social life in Japan. A new sense of ethical kinship underlies the material civilisation and dominates it. Every department of social and political life shows its strong and health-giving influence. It is

manifest in the constant effort on the part of Japan to bring her laws and institutions into harmony with those of the West and in her eagerness to share to the full in the varied co-operative movements of the most advanced nations of the world.

The conception of the value of man as man has entered into the consciousness of the nation and it will abide. Its corollaries have not all been accepted,—they have not been in any land,—but there are few countries where fuller liberty is enjoyed, or where its blessings are more highly prized. The new civilisation is the outgrowth of new thoughts which from their very nature must be shared in greater or less degree by high and low. The spirit which pervades it aroused the interest in, as well as the vigor and energy to adopt and control, the varied arrangements of modern life. Its home is in the very hearts of the people.

THE BUSINESS WORLD.

FOREIGN TRADE.

Owing in part to a short rice crop in 1902 and in part to the anticipation of war trade in general was slack, but the amount of foreign trade was larger than ever before, reaching for the first time an aggregate of *yen* 606,611,416. The exports were *yen* 289,502,482, and the imports, *yen* 317,108,964. The increase as compared with the preceding year was for exports, *yen* 31,199,417. and for imports, *yen* 45,217,705.

SHIPPING.

INTRANCES.

				Tons.	Tons.	Tons.
Japanese vessels	...	...	...	5,211,104	4,381,418	829,686
Foreign vessels	...	...	...	8,360,812	7,153,928	1,167,884
Total	...	...	...	13,571,916	11,534,446	1,997,570

CLEARANCES.

				Tons.	Tons.	Tons.
Japanese vessels	...	...	...	5,234,495	4,399,744	832,751
Foreign vessels	...	...	...	8,340,580	7,205,329	1,135,251
Total	...	...	...	13,575,075	11,605,073	1,968,002

THE RICE HARVEST.

Below is given a table showing the actual crop of rice for the past ten years.

1893.....	37,267,000	1899.....	39,698,000
1894.....	41,859,000	1900.....	41,468,000
1895.....	39,960,000	1901.....	46,914,000
1896.....	36,240,000	1902.....	36,928,000
1897.....	33,039,000	1903.....	46,475,038
1898.....	47,387,000		

RAILWAY STATISTICS.

For the information under this head credit is due to the Report of the Yokohama Foreign Board of Trade for 1903. (*Japan Mail*, April 2nd 1904, p. 388).

					Mileage.	Increase in 1903.
Government Railways	...	...	...	...	1,226+	167
Private	„	...	...	...	3,010+	44
Total	...	...	...	...	4,237	211
					Passengers.	Receipts. Yen.
Government Railways	...	...	...	...	31,897,045	11,547,952
Private	„	...	...	...	78,121,456	17,104,366
Total	...	...	...	...	110,018,501	28,652,318
					Freight, tons.	Receipts. Yen.
Government Railways	...	...	...	...	3,183,720	5,692,088
Private	„	...	...	...	12,938,951	14,088,743
Total	...	...	...	...	16,122,671	19,780,831

There was a decline in the number of passengers, but a slight increase in the receipts due to the raising of the rates. The goods traffic increased by 1,712,919 tons, and the receipts by *yen* 3,894,882 over 1902.

When the war broke out in February, (1904) it was decided to issue exchequer bonds to the amount of *yen* 100,000,000., bearing five per cent. interest. The actual subscriptions for these bonds aggregated *yen* 452,326,525. Most of the subscriptions were at the rate of 95, it having been announced that no subscriptions at a less rate would be received. Other things being equal preference was given to the smaller subscriptions, in order to distribute the loan more widely among the people.

At the recent annual meeting of the Foreign Board of Trade of Yokohama (April 8th), the Chairman spoke of the increase in the direct trade of the Japanese, that is, without the intervention of the foreign merchant as the notable feature of the trade of 1903. In raw silk this direct trade had increased from, 11,800 bales in 1897 to 22,000 in year 1902-03, while a further increase was expected during the present year. It seemed probable, he went on to say, that a portion of this export business would revert to foreign hands on account of the war, but that "the figures showed the progress of the Japanese, their increasing commercial morality, and the increasing competition which foreigners would have to expect in the future." He also referred to the gold reserve at the Bank of Japan, which rose from *yen* 108,033,000 at the beginning of the year to *yen* 113,384,000 at the close, as "very satisfactory in spite of the balance of trade being appreciably against the country."

The remarks of the Chairman just quoted, with regard to the higher ideal of commercial morality of the Japanese trading community, are fully borne out by testimony from other quarters. The stricter methods of accounting, incident to the new system of busi-

ness which has grown up in connection with corporate undertakings, could hardly fail to bear fruit in the field of ethics.

EDUCATION.

The most marked feature in the educational life of Japan during the past year has been the multiplication of the *senmon gakkō*, special schools, which are designed to secure to the young men of Japan an earlier entrance into business or professional life than the universities offered. Since candidates for one of the two universities of Japan, after graduating from the so-called middle schools are obliged to spend three years in the "higher schools."

The new arrangement, as Dr. Imbrie points out in his article on "Privileges granted by the Department of Education," enables graduates of *chū gakkō*, and other schools recognised by the Minister of Education as of equal grade, to enter the *senmon gakkō*, which include the Government Commercial College, the Higher Language School, the Sapporo Agricultural college, certain medical and polytechnic schools, etc. To this list it is hoped that the various theological schools may be added and that thus they may gain a recognised position in the educational system of Japan.

To the Christian community great interest attaches to the phrase "and other schools recognised by the Minister of Education as of equal grade," for it is this which opens the way for graduates of the Christian schools into the new *senmon gakkō*; but as this is so fully explained by Dr. Imbrie it need not be enlarged upon here. It is an illustration of the liberal attitude of the Department of Education which is deserving of emphatic recognition.

Last year considerable space was given in this section to the work of the Christian schools for girls and young women. This

year our readers are indebted to Mr. Pieters and Dr. Imbrie for a very clear statement of the condition of the schools for young men.

It is to be hoped that in next year's review it may be possible to include an article on the educational system of Japan; for in spite of all that has been written on the subject, even the friends of Japan hardly realise the vast benefit which that system has already conferred upon the people. It deserves a careful and minute study.

THE PRESENT STATUS
OF
PROTESTANT CHRISTIAN EDUCATION
FOR
YOUNG MEN IN JAPAN.

NUMBER AND LOCATION.

There are in Japan the following Christian Protestant schools for the higher education of young men.

One Congregational school, the Dōshisha.

Four Methodist schools: Aoyama Gakuin, Tōkyō, and Chiuzei Gakkwan, Nagasaki, M.E. North; Kwansei Gakuin, Kōbe, M.E. South; and Nagoya Eiwa Gakkō, Methodist Protestant.

Three Episcopal schools: St. Paul's College (Rikkyō Gakuin) Tōkyō, American Episcopal Church; Momoyama Gakkō, Osaka, C.M.S.; and a school in Kōbe, S.P.G., of which particulars are not at hand.

Three Presbyterian and Reformed schools: Tōhoku Gakuin, Sendai, R.C.U.S., (German Reformed), Steele College (Tōzan Gakuin), Nagasaki, R.C.A. (Dutch Reformed); and Meiji Gakuin, jointly supported by the Presbyterian Church, North, and the Reformed Church in America.

One Baptist school, Tōkyō Chū Gakuin, Tōkyō, A.B.M.U.

ATTENDANCE.

Eight of these schools, from which comparative figures are at hand, report a total attendance this year of 1,689 pupils, as against 1,373 the previous year, a gain of about 23 per cent. In some cases no more pupils can be received unless the buildings be enlarged. The present figures are as follows: Aoyama Gakuin, 300; Kwansei Gakuin, 167; Nagoya Eiwa Gakkō, 101; Dōshisha, 397; Tōkyō Chū Gakuin, 30; Meiji Gakuin, 165; Tōhoku Gakuin, 169; Tōzan Gakuin, 102; Momoyama Gakkō, 364; Chinzei Gakkwan, 264; Rikkyō Gakuin, 585.

It will be seen that the educational work is well distributed among the great denominations, both as to number of schools and attendance. The Congregationalists have but one institution, but the Dōshisha, in its history, number of pupils, prestige, influence, and possibly in its prospects also, counts for two or three ordinary schools. The Baptists, with but one school, of thirty pupils, seem hardly to have their share.

Territorially, also, the distribution is good, although it is to be noticed that there is no Christian school for young men in the Hokkaidō, in Shikoku, or in the populous and important section of country from Kōbe to the Straits of Shimonoseki. There must be an excellent opportunity in each of these districts.

GENERAL PROSPERITY.

The general prosperity of these schools is excellent, in all the elements of enlarged attendance, increasing public confidence and influence, government recognition greater financial resources, and better buildings.

DIFFICULTY OF HOLDING STUDENTS.

In one respect only are they conspicuously deficient. They do not yet succeed in holding their students in the higher classes. The statement of one correspondent, that "not one boy in one hundred starts in with the First Year Class and remains until he graduates" has perhaps in it a touch of exaggeration, but certainly

the number is small. A rough method of calculating how well a school holds its students is to compare the entering and graduating classes for a term of years. The following figures have been furnished us.

	Average Entering. Class.		Average Graduating. Class.
Aoyama Gakuin	142.6		9. 1
Meiji Gakuin	21.8		8. 4
Steele College.....	35.1		2. 1
Tōhoku Gakuin	48.		5.
Average of four schools.	61.9		6.15

COMPARISON WITH CHŪ GAKKŌ.

According to this, the graduating classes average about one tenth as many pupils as the entering classes. It would be hasty, however, to conclude from this that one tenth of the students who enter the First Year Class take the entire course, for many are admitted in the higher grades, so that often in a fairly good sized graduating class there is hardly a single man who has taken the entire course at that institution. Thus, in the Meiji Gakuin, for the period of ten years from 1894 to 1903 inclusive, the average entering class numbered 21.8 students, but the annual average of new students in all grades was 62.1. The average graduating class in a government Middle School appears to be about one third to one half as large as the entering class, but of these graduates almost all have taken the full course, as these schools admit very few pupils above the First Year Class. Evidently, the mission schools succeed at most only about one fourth or one fifth as well as the government schools in holding their pupils.

To the same effect is the following careful calculation from the Rev. C. H. B. Woodd, Principal of Momoyama Gakkō Ōsaka. "We are not yet holding the boys in the higher classes, thus the average number in the three local Chū Gakkō is : First Year Class, 134 ; Fifth Year Class, 74. Following the same ratio, we ought to have 51 in our Fifth Year Class, whereas we have only 19. In

old days, when we were simply a private school, it was much worse, we had only five or six when there should have been 35."

REMEDIES.

The object of a Christian school being, not only to provide a thorough education, but also to influence character, it is evident that their efficiency is greatly diminished by this circumstance. There is reason to hope that in the course of a few years, when the relations of the Christian schools to the government become settled, and such settled relations have had time to produce their effect, this matter will gradually adjust itself. Such improvement could, no doubt, be materially hastened by increased financial resources; by securing connection with the more prominent higher private schools; by cultivating an *esprit de corps* among the students of mission schools; and by educating the Japanese Christian constituency to a proper appreciation of Christian education.

Some of the mission schools are so hampered by insufficient appropriations that they are unable to maintain an efficient corps of instructors. In such cases students have legitimate ground of complaint. Even where this is not the case, they are seldom able to make the continual improvements in laboratory apparatus, library, etc. which schools of their grade ought to have. Neither are they able to offer fellowships for post-graduate study or foreign travel. For such a condition of affairs there is no help so long as they are merely mission schools. Could they attain the organization of Christian colleges, with at least some independent endowment funds to supplement the appropriations from the mission treasury, or could they enjoy complete freedom of appeal to the supporters of Christian education in America, it would be a great step forward.

RELATIONS TO HIGHER PRIVATE SCHOOLS.

Chinzei Gakkwan has a special arrangement with the Keiō-gijiku University, by which its graduates enter that institution

without examination. Several have done so, and have taken splendid rank. The Nagoya Eiwa Gakkō is about to make similar arrangements. No doubt such relations will tend to increase the respect of the public for the school which has them, and anything that increases the respect of parents and pupils for a school will tend to hold the boys and produce a strong constituency. The same thing would no doubt follow the union of all Christian schools in a sort of educational federation, particularly if such a federation were able, as it probably would be, to establish relations with prominent institutions abroad. The Rev. H. B. Johnson, Acting Principal of Chinzei Gakkwan, writes: "In my opinion, the Christian schools of Japan should be connected by a Board of Regents, or University Senate, or something of that kind, and we should have one Christian school of advanced grade—thoroughly loyal to Christ for all Japan."

RELATION TO THE CHRISTIAN PUBLIC.

Perhaps the most important and most available method of counteracting the tendency of students to leave our institution after a brief residence, is to bring the schools into closer touch with the Japanese Christian constituency. If by constant agitation in the press, by judicious advertising, by laying emphasis on the observance of the Day of Prayer for Colleges, and by frequent visits of principals and teachers, both Japanese and foreign, among the churches, for the purpose of speaking on Christian education; a stronger sentiment in its favor could be aroused; it would operate more powerfully than anything else to counteract the evil of which we speak. When there is a considerable body of parents and pupils who choose our schools, not in spite of, but because of their Christian character, our problem will disappear.

RELIGIOUS TEACHING IN LICENSED SCHOOLS.

To secure government recognition as a Chū Gakkō has a very considerable effect in increasing the attendance and in holding the pupils. Since 1899, however, when the Instruction was issued directing that no religious doctrines must be taught, nor must religious ceremonies be held, in schools of this kind, most of the Christian schools have considered this an insuperable obstacle to their applying for a license. It appears, however, that this rule is not strictly enforced. Prof. J. P. Richardson writes, for the Nagoya Eiwa Gakkō: "We expect to secure what is called a *Ninka* (license), to go into effect April 1, 1904. This *Ninka* will put us on the same footing as the government schools, as regards the higher government schools, and as we are recognised as a religious institution, we shall have the privilege of religious freedom, provided we do not use hours ordinarily given to secular studies for the purpose of religious instruction, and do not make religious services (except chapel attendance: all schools have general assembly) compulsory.....Chapel must take the name of general assembly, and not be specifically for worship. But, of course, our Chapel service is a religious service, pure and simple.....There is compulsory ethical teaching in the curriculum, of which the Bible is the basis, on which examination is required." Concerning the effect of such teaching, he says: "We think the result satisfactory, as we have always succeeded in gathering into the church about 50 per cent of the new comers. This year we shall probably not go beyond 30 per cent."

If this school can continue the same kind of work after getting the government license, there is greater freedom than has hitherto been considered possible. Certainly a school that can require attendance at chapel services, and require examinations on ethical teaching of which the Bible is the basis, gathering as a result from one third to one half of the new comers into the church, is not seriously hampered.

On the other hand, in the Momoyama Gakkō, the obligatory religious instruction is confined to the boarding house, and but few of the other pupils seem to be reached by the voluntary agencies. The Principal says :

“ Now that we are a Middle School, Bible study is not permitted, as part of our curriculum. We require attendance of the boarders in our boarding house at morning and evening prayers. All masters and boys are invited. Several of the Christian masters come regularly. Only a few of the day boys (Christians or inquirers) come, say, half a dozen, sometimes more.

“ A weekly meeting is advertised and held in connection with the school Y. M. C. A. This meeting is held in the chapel or in the large school room. It consists either of a Bible class, given in English and interpreted, or of an address by some invited speaker. A big meeting will perhaps draw 100 boys, an ordinary one perhaps 20 or 30. Besides this, I hold Bible classes in my house or in the chapel.” The highest attendance quoted is ten to twenty boys.

With the exception of the two institutions already mentioned, of St. Paul's College, and possibly of the S. P. G. school at Kōbe, all the Protestant schools require attendance at Bible classes and Chapel exercises. Most of them have regular courses of Bible study mapped out, and require examinations, just as in any other branch. The universal testimony is that the results are excellent, as many students who would never go near a voluntary Bible class learn in this way to take a real interest in such study. This has been considered as one of the chief methods of disseminating a knowledge of Christian truth throughout the country, of breaking down the prejudices of the students and their relatives, and of leading the way to personal interest and subsequent conversion. Accordingly, a considerable majority of the schools insist that this freedom to require attendance upon religious services and instruction must at all hazards be maintained.

Those who hold this strong position have good reason for

encouragement in the outcome of a long course of negotiations with the Department of Education, carried on with the object of relieving Christian schools from the difficulties placed in their way by the Instruction issued in 1899. The matter is one so closely connected with the cause of higher Christian education in Japan that a full account of the matter, from the pen of Dr. William Imbrie, together with the documents involved, is inserted as an appendix to the present pamphlet. It will repay, not only perusal, but careful study. It is a kind of "Blue Book" of the diplomacy of the Kingdom of Heaven as it is developing in the Far East. It will enable the reader to appreciate in some degree one of the most remarkable triumphs of Christian diplomacy. It is due chiefly to the tact, patience, and diplomatic gifts of Dr. Ibuka, President of Meiji Gakuin, Mr. Honda, Pres. of Aoyama Gakuin, and Dr. Imbrie that Christian education is to-day not only relieved of all embarrassment on account of the Instruction of 1899 but is placed in a far better position than it occupied before that Instruction was issued. For this service they are entitled to the thanks of the entire missionary body, Catholic as well as Protestant.

The history of the affair is too long to be here quoted in full. Without awakening opposition by asking too much at one time, they have succeeded in securing now this privilege and then another, until on January 25th of this year there appeared in the Official Gazette a regulation extending the privilege of entrance to the Kōtō Gakkō to "graduates of schools recognised by the Minister of Education, as set forth in Article VIII, No. 1, of the regulations for entrance to the Semmon Gakkō." The world at large took little notice of this brief announcement, but it marked the satisfactory conclusion of negotiations extending over nearly five years, the solution of one of our most difficult problems, and the opening of a new era in the history of missions in Japan.

The Japanese government emerges from this affair with credit. We cannot help recognising it as an act of great liberality for the Department of Education thus to throw open the doors of the

higher public institutions to the graduates of Christian schools. All the more is this to be recognised when we remember that the negotiators were supported by no special political influence, by no large capital, and by no very considerable section of the public. What the government yielded, it yielded to "the force of reason and conviction" alone. By this act Japan has established a new title to the cordial respect and hearty friendship already so extensively felt for her by England and the United States.

The outcome of these negotiations, coupled with the constantly increasing demand for a thorough higher education, opens to the Christian schools a future of the brightest promise. As Dr. Imbrie says: "Looking to the future of Japan, the adoption of these principles by the Department of Education can hardly be over-estimated. On the other hand, the right of Christian schools to do their work without restriction puts upon them a new responsibility to do it well." That the managers and supporters of these institutions are taking hold of their work with renewed confidence, is evident from the plans for the improvement of curricula, buildings, and equipment.

HIGHER COURSES.

The course of study in mission schools, after having passed through many stages, is now practically fixed in the lower grades. The first five years have been made to conform pretty closely to the standard established by the government Middle Schools. Hereafter, changes made in the official schedule will no doubt be promptly adopted in this grade, even by those schools which are under no direct obligation to adopt them. But some of the schools, especially the Dōshisha, Aoyama Gakuin, Kwansei Gakuin, Chinzei Gakkwan, and Meiji Gakuin, have higher courses, in the arrangement of which they are entirely free. This is practically a college course, and the problem how to arrange a suitable college curriculum for Japanese students, so as to embody the best Occidental Christian educational ideals, is one that invites the most careful study.

Dr. S. H. Wainwright, Principal of Kwansei Gakuin, reckons

as the most important problem of non-theological education, "the creation of the college man for Japan," and says: "We are to open a college department in April, which has for its aim a classical education, with especial emphasis given to the humanities. I do not mean by that just what would be understood at home, where the Latin and Greek classics form so important a part of the classical education. But we shall take a strong stand against present utilitarian tendencies, and have for our aim, not any speciality, but the development of the entire man."

VIGOROUS BUILDING OPERATIONS.

This renewed confidence in the future of Christian education in Japan is equally evident in the building operations that are going on. The Missionary Committee of the M. E. Church at its session in Omaha, November 11-16 granted *yen* 12,000 for school building at Aoyama, and the alumni of the school are obtaining subscriptions for an alumni building, to be devoted chiefly to class-rooms. Those in charge of the Nagoya Eiwa Gakkō have added a large assortment of chemical and physical apparatus and several cases of natural history specimens. They are gradually and thoroughly equipping the school with the latest and best appliances and charts for effective teaching, and expect soon to build a chapel 30 x 54. Meiji Gakuin is erecting a brick and stone chapel that will be large enough to seat 450 people, at a cost of about 16,000 *yen*. The Momoyama Gakkō has built a drill shed, bought laboratory apparatus, guns, and knapsacks, and improved the teaching staff. Kwansei Gakuin is about to build a chapel at a cost of some ten thousand *yen*, and two residences for Japanese professors at a cost of 2,000 *yen*. Steele College is putting more than 3,000 *yen* into improvement of grounds and buildings, and Chinzei Gakkwan, overcrowded with students, is building a chapel and enlarging its classes-room accommodations, at an expense of 20,000 *yen*, of which 10,000 *yen* is already in hand. More than 50,000 *yen* is thus being invested in permanent improvements.

ENDOWMENTS WANTED.

What the schools need now is endowments. The lack of these is the most remarkable feature of Christian education in Japan to-day. The Dōshisha has a total endowment of nearly 197,000 *yen*, of which about a thousand *yen* is for the Girls' School and 20,500 *yen* is for the theological seminary. The rest is the endowment of the higher literary, law, and science departments, but as some of these are not in full operation, the income is temporarily available for the ordinary needs of the institution. Meiji Gakuin is trying to begin one on the field, and has collected about 1,500 *yen*. Tohoku Gakuin has a small endowment fund—1,300 *yen*. Tōkyō Chū Gakuin has one of 2,000 *yen*. The rest have, so far as we have been able to ascertain, nothing at all, with the exception of the Kwansei Gakuin, which here again sets us an inspiring example. Dr. Wainwright says: "I have just returned from America, where I made an appeal for the enlargement of the scope of the Kwansei Gakuin. Already about 70,000 *yen* have been subscribed to this end.....We are hoping to have the endowment fund subscribed soon to the amount of 100,000 *yen*."

INFLUENCE OF CHRISTIAN SCHOOLS.

Whether we consider the present influence or future prospects of Christian schools, none could be found more worthy of liberal support than those in this country. It seems to be generally acknowledged that the reaction from which missionary work in this country has suffered since 1890 has about spent its force. From all quarters come reports of larger meetings, more inquirers, greater earnestness, and steady progress in the evangelistic work. Among the causes that have contributed to produce the present more favorable conditions, the Christian schools for young men and young women must be given a prominent place. They have trained and sent out competent evangelists and pastors, they have broken down prejudice and disseminated religious ideas in quarters inaccessible to the direct worker, and have raised up a class of

influential men who, even when not believers themselves, are constantly favorable and helpful to Christian work of every kind.

Mr. Kiyama, Secretary of the Board of Missions of the Church of Christ in Japan, has testified that no small part of the funds collected by that Board from individuals comes from former students in mission schools, including many who do not openly identify themselves with the church. The Rev. M. Uemura, Editor of the *Fukuin Shimpō*, in an address at Nagasaki some years ago, said: "There is no doubt much room for criticism of mission schools, but it is not to be denied that a considerable part, perhaps seven or eight tenths, of our converts, at present have been under their influence". Dr. Schneder, Principal of Tōhoku Gakuin, says: "I should say that if it had not been for Christian schools (non-theological) the progress of Christianity thus far made would not be more than half as great. One has to go not by converts alone, but by the progress of sentiment and moral ideas in the direction of Christianity".

The most striking evidence of the influence of mission schools upon the government system of education is found in the great number of their graduates now teaching in the Chū Gakkō. There are ninety of such men from the Dōshisha alone, and from the other schools in proportion. Hardly a Middle School can be found that does not number one or more of them on its teaching staff, and in not a few cases practically all the English teaching is done by them. It is the general conviction that the Chū Gakkō could not maintain effective English instruction if the former students of mission schools were removed.

It is now a common thing for missionaries to be asked to address the students and professors of Middle Schools, and in almost every case it will be found that the impulse to such an invitation came from some former student in a mission school, now in the faculty, or in close touch with the principal.

SPIRITUAL CONDITION.

If the external influence and general prosperity of Christian schools was never greater than at present, their internal religious life, also, was, on the whole, never better. In regard to this, we have the most encouraging reports. "The spiritual condition of the school seems to me to be quite good. Nine of the pupils have been baptised since January 1st 1903" (Meiji Gakuin). "Since April we have had 12 conversions. There are more than 20 inquirers. There is a very evident difference between the Christian and non-Christian boys" (Nagoya Eiwa Gakko). "The present spiritual condition seems excellent" (Tōkyō Chu Gakuin). "Spiritual life about as usual. Good interest now. Twenty one decided for Christ at the close of the autumn term." (Kwansei). "There are a goodly number of conversions every year. Most of the students in the upper classes are Christians" (Chinzei). "About ninety young men were baptized during the last schools year. We have a Y.M.C.A. of about one hundred members, and they have a workers' band which is doing efficient work" (Dōshisha). "Conversions are not very numerous, but continue steadily. A strong spiritual life is manifested, almost entirely in Y.M.C.A. activities" (Steele). "The spiritual life of the Christians and catechumens in the Boarding House has given me cause for much thanksgiving (Momoyama). "Eleven were baptized last year. This year, thus far, there have been four, but recently at some special services held by Mr. Kimura Seimatsu, 15 made definite decision for Christ—all of them young men who have been leaning that way for some time" (Tōhoku). Only one gives a slightly different impression. "We can not say that we have many conversions. Indeed, it is difficult to say who are converted. Some who have received baptism do not always give evidence of a radical change, while many who do not profess to be Christians do manifest the fruits of a changed life." (Aoyama).

CANDIDATES FOR THE MINISTRY.

This favorable spiritual condition of the schools manifests itself

also in the greater number of candidates for the ministry. The number of these is still far smaller than the needs of the work require, and smaller, also, than should be expected from so many institutions. But here, too, there has been a decided improvement in recent years. In the Tōhoku Gakuin there are about twenty candidates for the ministry. In the Tōkyō Chū Gakuin, about one fourth of the dormitory boys are looking forward to this work. In Steele College there are two. In Nagoya Eiwa Gakuin, six in the higher and five in the middle school course. In Chinzei Gakwan several promising men are offering. Reports from the Dōshi-sha and Aoyama Gakuin also speak favorably, but less definitely, of the matter.

Various methods are in use to call the attention of undergraduates to the obligation and privilege of devoting themselves to the gospel ministry. Much is done by the distribution of literature on the subject, by personal conversations, and by lectures. It would perhaps be well to take advantage of the Mr. John R. Mott, in the fall of this year, to organise a "Volunteer Movement" among the Japanese students. He spoke of doing so seven years ago, but it was judged that the time was not yet ripe for such action. Since then, conditions have much improved and a good degree of success would probably attend such an effort.

The great secret, however of increasing the number of candidates for the ministry, so far as it is a problem of school management, will be found to lie in these two things: maintaining a high degree of spiritual life among the students, and holding them throughout the course. Given a school in which there is good religious instruction and a deep spiritual life, and the number of candidates for the ministry may be expected to increase in direct proportion to the number of boys who spend a term of four or five years within its walls. Intelligent and sincere consecration to the ministry, being one of the highest fruits of the Christian life, can only be expected in those who have been long enough under Christian influences to

reach a clear and high conception of their relation to Christ. Aside from the directly spiritual influences, which are always paramount, the question of winning candidates for the ministry is, therefore, practically identical with the problem of holding the boys throughout the course. This again, as shown above, is largely a matter of financial resources, primarily of the individual school, but also of the whole body of Christian educators in Japan.

THE NEED OF ENDOWMENTS.

So we come back again to the need of endowments. This is emphatically the most pressing problem of the day. The opportunities open before Christian education in this country are too grand, and the needs of the Christian school are too great, to be met by any institution that is dependent upon the inadequate and variable grants from the missionary societies. The mission school idea is practicable in countries where living is cheap, where schools of low grade will meet the demand, and in the first stages of the work. All these elements of success have been present in Japan, but they are rapidly passing away, or are already gone. Dr. Soper says: "The churches in the United States have been very generous in endowing and strengthening educational institutions at home. Some day men of means will be given the farther vision, and see the privilege of strengthening Christian education in the Orient." God grant it may be so, and that the day may be soon. There is need of and room for all, but the grandest opportunities of the future are for the school whose directors and supporters are given this "farther vision" to see that the raising of moderate endowments no longer be delayed.

A. PIETERS.

PRIVILEGES GRANTED
BY THE
DEPARTMENT OF EDUCATION

DR. WILLIAM IMBRIE.

On several occasions during the past four years efforts have been made to obtain for the graduates of Christian schools of a certain grade the privilege of entrance to Kōtō Gakkō: *i.e.* schools preparatory to the University. This privilege has now been granted by the Department of Education; and to many the fact will seem of sufficient importance to warrant a brief statement of the essential points in the history of the case.

In 1899 what is known as Instruction No. 12* was issued under the sanction of the Minister of Education. Prior to that time Meiji Gakuin, Aoyama Gakuin, Dōshisha, and perhaps other schools, had been granted Chū Gakkō (Middle School) licenses; but as Instruction No. 12 forbade all religious instruction and services, "even outside the regular course of instruction," those who hold to the principle that schools carried on by Christian missions should be avowedly Christian institutions were forced to surrender the licenses along with their attendant privileges.

* The Instruction referred to is as follows:—

It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed, at Government Schools, Public Schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction.

(Signed)

Count KABAYAMA,
Minister of State for Education.

(Dated) 3rd August, 1899.

In the hope of obtaining relief, a petition* was presented to the Minister of Education requesting that the Instruction might be restricted in its application to such Chū Gakkō as were supported

* On the August 16th (1899) a conference was held in Tōkyō to consider what course should be pursued in view of the Instruction. The conference was composed of representations from six Christian schools; viz., Aoyama Gakuin, Azabu Ei-wa Gakkō, Dōshisha, Rikkyō Chū Gakkō, Meiji Gakuin, and Nagoya Ei-wa Gakkō. It was decided to submit to the representatives and officers of the various Christian schools affected by the regulations the following statement of opinion for their consideration:—

“The Constitution of the Empire grants religious liberty; the Instruction of the Educational Department definitely and more completely than ever forbids all teaching of religion, as well as religious exercises, to all schools having Government recognition. We feel that this position of the Educational Department is contrary to the spirit of the Constitution of the Empire, in practically restricting the liberty of parents in deciding upon the education of their children. We do not here raise any objection to the Educational Department making such restrictions for *public* schools supported by *public* funds; but we feel that to put these same limitations upon *private* schools supported by *private* funds works great injustice. We feel even more strongly that these regulations make it impossible for Christian schools to secure the recognition of the Government and its accompanying privileges. We are of the conviction that for any Christian school founded on Christian principles, supported in any measure by the gifts and prayers of Christian people, to exclude in any degree Christianity from its ruling principles or from its school life would be disloyalty to our common Lord and to the Churches aiding such schools. We call upon all officers and teachers of Christian schools to take a firm and decided stand upon this matter, not yielding any Christian principle for the sake of securing or maintaining Government privileges.”

In addition to the adoption of this statement, a committee was appointed to seek by such measures as seemed proper, relief from the restrictions of the Instruction; and in particular to request an interview with the Minister of Education. To this request Count Kabayama cordially acceded, and it was at this interview that the petition referred to in the text was presented. After quoting the Instruction the petition proceeds as follows:—

“We do not question the propriety of such an Instruction in the case of Government and other schools maintained by public funds; but we beg leave to petition that such schools as are maintained by private funds shall be exempted from its operation. In behalf of this plea we submit these considerations:—

“1. It is a conviction of conscience with the friends of the schools which we represent that instruction in religion is essential to education, both as a matter of knowledge and also as the most effective incentive to right living. The Instruction of

by public funds. That petition the Minister felt himself unable to grant ; but some time afterwards regulations were issued by which the graduates of such schools as Meiji Gakuin were allowed the

the Department of Education compels us either to surrender this conviction, or to subject the students attending our schools to serious disadvantages. If we adhere to our principles, our students must forego the privilege of admission to the Kōtō Gakkō and other Higher Schools, as well as the various other advantages attaching to graduation from a Chū Gakkō. We feel that it is a great hardship to them that they should be subjected to this discrimination, for no other reason than that the schools which they attend are Christian.

“ 2. The Instruction was issued as “being essential from the point of view of educational administration.” These Christian schools, however, are maintained primarily for a growing Christian constituency and for those who wish their sons or wards to be educated in Christian principles. In the case of these schools, therefore, no injustice is done, and no disorder is introduced, by the teaching of Christianity ; and hence, in our opinion, so far as these schools are concerned, the difficulties contemplated in the Instruction do not exist.

“ 3. In form the Instruction is general ; it applies to “ Government schools, public schools, or schools whose curricula are regulated by provisions of law.” But in fact at present, at least excepting in rare cases, the only schools affected by the Instruction are the Christian schools. In the Government and public schools, no instruction in religion is given and no religious services are held ; and excepting in very rare instances, no other religious bodies maintain schools. Thus, while the Instruction, is general in form, in effect it places restraints upon Christian schools only.

“ 4. An examination of the Private School Regulations, issued as Imperial Ordinance No. 359, shows that the Article prohibiting religious instruction which was endorsed by the High Council of Education, was excluded from the Ordinance. This exclusion seems to make it clear that the principle involved is not to be regarded as of essential importance.

“ 5. These schools have been maintained, for the most part, by funds contributed by British and American Christians ; and they have been carried on with much labour and at no small sacrifice on the part of both Japanese and foreigners. The desire is to retain their recognition by the Department of Education, without relinquishing convictions of conscience. If, however, they can be carried on only under restraints that constantly hinder their success, there will be great disappointment among their friends ; and in the end it may be necessary to close them. On the other hand, if in your wisdom your Excellency shall grant this petition, you will not only make still more willing the obedience of the increasing body of Christians to just administration under constitutional government, but you will also deepen the desire for the welfare of Japan in the minds of its oldest and best friends in America and England.

privileges of Chū Gakkō regarding admission to Kōtō Gakkō though the schools were not allowed the name Chū Gakkō.

This concession on the part of the Department of Education was understood to be and was accepted as a final settlement of the question; but during the spring of 1902 new regulations were issued requiring the graduates of all schools excepting Chū Gakkō to pass a special examination, in addition to the examination required of graduates of Chū Gakkō, in order to enter Kōtō Gakkō. Also a fee of five *yen* was to be paid for this special and preliminary examination.

This was a manifest injury to Meiji Gakuin and similar schools; and accordingly shortly after the new regulations were issued, Dr. Ibuka, Mr. Honda and Mr. Kataoka laid the case before the authorities and endeavoured to obtain relief. In addition to this a letter† was addressed to the Minister of Education, signed by repre-

6. In conclusion we beg leave to remind your Excellency that our petition has its foundation in the religious liberty which is assured in the Constitution of the Empire.

“To his Excellency Count Kabayama, Minister of State for Education.”

(Signed)

YOICHI HONDA.
SOROKU EBARA.
SEITO SAIBARA.
K. IBUKA.
S. MOTODA.
GEN MASAYOSHI.
M. OSHIKAWA.

D. S. SPENCER.
A. C. BORDEN.
D. C. GREENE.
WILLIAM IMBRIE.
JOHN MCKIM.
J. P. RICHARDSON.
E. W. CLEMENT.

An account of the interviews held with Count Kabayama and other officials connected with the Department of Education will be found in the *Japan Weekly Mail* of December 9th, 1899.

† To His Excellency Baron Dairoku Kikuchi.

Dear Baron Kikuchi:

We beg leave to address you as American missionaries representing a large number of Christians in America, who are deeply interested in Meiji Gakuin, Aoyama Gakuin, Tōhoku Gakuin, Dōshisha and similar institution in Japan.

sentatives of Meiji Gakuin, Aoyama Gakuin, Tōhoku Gakuin, and Dōshisha, and designed to bring the matter to his attention from the point of view of foreigners deeply interested in the welfare of the institutions affected by the regulations. This request was received with great courtesy and with something of encouragement for the future; but for the time being the Department was unable to comply with it. Dr. Ibuka and Mr. Honda therefore decided to make an attempt in another direction; and in this they were successful.

Included in the Government system of education are a number of Semmon Gakkō *i.e.* schools which prepare students for a profession without the necessity of their passing through the University. Among these are the Commercial College, the Foreign Languages School, the Agricultural College at Sapporo, one or more Polytechnic Schools, and a number of Medical Schools. In fact, these are the schools, which a considerable number of the graduates of Meiji

About a year ago regulations were issued under which the graduates of such schools as these were permitted to enter Kōtō Gakkō on precisely the same terms as the graduates of Chū Gakkō: a privilege long hoped for and highly prized. Recently however this privilege has been seriously curtailed by a new set of regulations. Before applying for permission to pass the competitive examination for admission to Kōtō Gakkō, the graduates of these schools must first pass a special preliminary examination on all the subjects included in the Chū Gakkō curriculum.

To the students who have just graduated from these schools, as well as to those who have entered upon the last year of the course and who can not now without difficulty change their schools connection, this a real hardship. It is also a manifest injury to the schools themselves. Last year their graduates had the same privileges as those of Chū Gakkō; now they have not the same. But there is another point which we beg leave to urge upon your consideration. The regulations issued last year had a history behind them; they were the result of a long series of negotiations.

In 1899 what is known as Instruction No. 12 was issued under the sanction of the Minister of Education. Prior to that time a number of the schools above mentioned had been granted Chū Gakkō licenses; but as Instruction No. 12 forbade all religious instruction and services, "even outside the regular course of instruction," they were forced to surrender such licenses. This was because the funds by which these schools were founded, and with which they had been carried on, had been given upon the distinct understanding that they were always to be Christian institutions. Under these circumstances to retain their licenses would have been to betray their trust.

Gakuin and similar institutions prefer to enter; but until recently they were open only to the graduates of certain Government schools and to students passing special examinations. After a painstaking presentation of the case by Dr. Ibuka and Mr. Honda, the regulations for entrance were changed so as to include "graduates of schools recognized by the Minister of Education as equal or superior to Chū Gakkō." The first Christian schools to obtain such recognition were Meiji Gakuin and Aoyama Gakuin. Subsequently it was obtained by Dōshisha, Tōhoku Gakuin, and perhaps others. It has also been granted to the Chutō Kwa (Middle Department) of Gakushuin (Nobles' School), and to several Buddhist institutions.

But the privilege of admission to Semmon Gakko was not only valuable in itself. As Semmon Gakkō no less than Kōtō Gakkō belong to the Government system of education, and as the grade of scholarship for entrance is the same for both, the privilege of admission to one was logically a promise of the privilege of ad-

In the hope of obtaining relief a petition was presented to the Minister of Education. The Minister of Education, the Minister of Foreign Affairs, the Prime Minister, all kindly gave interviews to the petitioners; and when it appeared improbable that the original petition could be acceded to, another request was submitted. This was essentially the same plan as that embodied in the regulations issued last year; and regarding this the Minister of Education stated that he thought that in time it might be accepted. Months passed; from time to time inquiry was made; the information received gave grounds for continued hope. At last the regulations of last year were issued.

In view of all this, those in charge of these schools thought they had good reason for believing that the position of the schools, upon compliance with such instructions as the Department of Education might see fit to give, would be assured. The schools were visited by inspectors, and whatever changes or additions were declared necessary were cheerfully made. The new conditions were made public, and thereupon the number of students rapidly increased. The friends of the schools in America were informed of the new state of things, and preparations were making for the improvement of the schools. In one case, for example, the annual grant of funds for current expenses was increased by eight hundred *yen*; and fifteen thousand *yen* which had been held in trust until the prospects of the school should warrant their expenditure, were granted for the erection of a new building.

Taking all these facts into consideration, you will not we think regard it strange that the issuing of the recent regulation was a cause of very great disappointment and

mission to the other. Accordingly towards the close of last year Dr. Ibuka and Mr. Honda called upon Mr. Kubota, the present Minister of Education, who promised to inquire into the matter. Subsequently they called upon Mr. Koba, the present Vice-Minister, and also upon Mr. Matsui, the Director of the Semmon Gakkō. These gentlemen told them that the request would be favourably considered; and on January 25th of this year there appeared in the *Official Gazette* a regulation extending the privilege of entrance to Kōtō Gakkō to "graduates of schools recognized by the Minister of Education as set forth in Article VIII, No. 1, of the regulations for entrance to Semmon Gakkō."

This gives to such schools as Meiji Gakuin, Aoyama Gakuin, Tōhoku Gakuin and Dōshisha, all the privileges of Chū Gakkō. They have besides, within certain limits, greater freedom than Chū Gakkō in determining their curriculum. Such action on the part of the Department of Education is also evidence that it is coming

surprise; and we beg of you most earnestly to form some plan which shall restore to such schools as these the privileges granted last year after so much effort.

Reference has been made to Instruction No. 12. If that Instruction could be restricted in its application to schools supported by public funds, it would then be possible for the schools which we represent to become Chū Gakkō; and that would render any special arrangement on their behalf unnecessary. No doubt directly after the Instruction was issued, there were great difficulties in the way of such a restriction; but it has been our constant hope that the time would come when those difficulties would be no longer insuperable. We trust that that time is now approaching.

In conclusion we may be permitted to express what is our firm conviction on two points.

1 We believe that such schools as these, if only they receive such kindly encouragement as the Department of Education may properly afford them, will establish themselves as permanent institutions of great value to Japan in the education of her boys and young men.

2 We believe also that the restriction of Instruction No. 12 to such schools as are supported by *public* funds; and the granting to such schools as are supported by *private* funds, but which are recognized as doing the work of Chū Gakkō, the rank of Chū Gakkō together with the right of religious freedom in education, would do more than is commonly supposed still further to strengthen the feeling of friendship for Japan already so strong in England and America.

to set a higher estimate than formerly upon the value of private schools, and that it consents to recognise their right to freedom in the teaching of religion. Looking to the future of Japan the importance of the adoption of these principles by the Department can hardly be over-estimated. On the other hand the right of Christian schools to do their work without restriction puts upon them a new responsibility to do it well.

Referring to what is said above regarding "Special Schools," it is worth noting that the Theological Department of the Dōshisha has been formally recognised by the Department of Education as a "Special School" and its students now stand on the same footing, as regards the postponement of their term of military service and other privileges mentioned by Dr. Imbrie, as students in the Government "Special Schools."—D.C.G.

SOCIAL REFORM

ELEEMOSYNARY WORK.

THE PASSING OF A FAD.

Our first impression of the year under review is that of a passing of the idea of benevolence as a fad. We refer to the situation in the nation as a whole and not merely its Christian contingent. We may be premature in our impression and its public announcement but we think not.

There has been no less giving than in previous years but it has been done more intelligently and therefore more critically. People have made their gifts because of a recognised need and not because it was the fashion to give to every cause appealing for help or because the Emperor and Empress had set the example.

Even orphanages and hospitals, two charities which most easily stir emotions of generosity, have been forced to show a reason for their existence and to keep themselves above suspicion of any misuse of funds. As a result some have been in dire straits, while others have fared far better than in former years.

SPECIAL APPEALS AND GIFTS.

But when an urgent need has arisen and been understood the public have responded gladly and generously. For example, two appeals largely engineered by that indefatigable worker for suffering humanity, Miss Riddell, have been made in behalf of the

Kumamoto leper asylum, one in February and one in December and both were very successful.

Then early in the year came the urgent appeal for the famine sufferers in Aomori and adjoining prefectures. Foreigners contributed something like *yen*, 24,000, which was carefully distributed by Mr. Weston, Mr. Parrott, and others. Japanese contributed at least as much more, Baron Iwasaki and the Mitsui family leading off with gifts of *yen*, 10,000, each.

The Yokohama General Hospital has also received special attention which was greatly needed, some *yen*, 5,000, being raised among resident foreigners, Mr. F. J. Lias and Mr. M. Ginsbury giving five hundred each and a dozen other individuals or firms contributing 250, apiece. Mrs. Mary C. Thompson of Western New York, a tourist who scatters blessings wherever she goes, contributed \$1,000 for a sorely needed new operating room in connection with the same hospital.

These and one contribution to the Okayama Orphan Asylum of \$10 000, from a lady in Boston, U. S. A. were the bonanza gifts of the year. While a multitude of smaller gifts to many worthy charities have undoubtedly breathed as fine a spirit of generosity, it is a pleasure to note these large sums as indicating that a sense of stewardship is growing among the wealthier classes.

WAYS AND MEANS.

It is beginning to be felt by many thoughtful people that the small financial profits of some of the charity bazars, concerts and other entertainments do not justify the large amount of labor, worry, and expense incurred in their behalf. In several instances less than ten per cent of the receipts remained after expenses were met. On the other hand a few of the charity concerts were of a very high order musically and were also highly successful financially.

Now this means a decided advance in the whole matter of benevolence. It converts a fad into a principle, a fashion into a service. It should stimulate Christians to maintain their well-earned

leadership in eleemosynary enterprises by the exercise of ever increasing watchfulness over their gifts and the use made of them. Select the worthiest charties and aid these generously is one of the lessons of the year.

A CHARITIES CONVENTION.

Last July an interesting two days' convention of philanthropists was held at the hall of the Ōsaka Chamber of Commerce in connection with the great Industrial Exposition. Buddhists and Christians, religionists and skeptics met in fraternal conference and found they had much in common. A committee was appointed to effect a permanent organisation and arrange for a meeting in Tōkyō the coming spring.

On the last evening, which was the only session attended by the writer, helpful addresses were delivered by Messrs. Hara (the prisoners' friend), Mr. T. Yamamoto of the Tōkyō City *Yōikuin* and Dr. Correll of Nara, all Christians it will be noticed.

On the following day the whole company accepted an invitation from the authorities in charge to take a steamer ride down the river and inspect the new docks at its mouth. The life of the party was Dr.——an enthusiast in matters philanthropic who years ago was a disciple of a missionary physician and who though not a professing Christian credits his interest in works of charity to the religion of the Nazarene.

AT VARIOUS INSTITUTIONS.

The incessant rains of last summer nearly drowned out the *Hakui Kojiin* located in one of the suburbs of Ōsaka. In response to an appeal by Mr. Tyng, *yen*, 593.50 was raised among foreigners in Kōbe and Ōsaka. This put the injured building in better shape than it was before the flood. "The expense of removing the children was lessened greatly by the loan of some buildings at Takarazuka by Mr. Wilkinson (of *Tansan* fame)." While much damage

was done to the crops no permanent injury was done to the land. Like all such institutions, the *Hakuai* Orphanage suffers from an insufficient regular income, but aside from the anxiety caused by this fact the institution seems now to be in an excellent condition. The superintendent, Mr. Kobashi, in addition to his incessant labors for the asylum carries on a very successful night school for poor children in Ōsaka city proper between Umeda station and the former Concession.

As the result of three and a half days' personal work by another missionary among the foreigners of Kōbe, *yen*, 843, was secured for the Okayama Orphanage as against *yen*, 707, the year before, 586, in 1901 and still smaller sums in previous years.

In fact this mother of all Protestant orphanages in Japan has just closed the best year in its history. More gifts were received, more money earned, more new children received—the earthquake year alone excepted—and more children sent out to shift for themselves than in any preceding twelve-month. A large debt of several years standing was wiped out, a beginning of *yen* 13,000, made on a greatly needed endowment fund, several new buildings erected, the older children taken to the Ōsaka Exposition and perhaps best of all, the institution placed on a permanent basis by being legally incorporated under a board of seven Japanese, two Americans, and one Englishman.

The Asylum brass band and biograph company gave 23 exhibitions in the Hokkaidō, 16 in Korea, and as many more nearer home. H. I. H. Crown Prince Haru-no-Miya on the occasion of his visit to Okayama showed great interest in the institution and presented it with *yen*, 100, for its endowment fund. As the result of a special appeal made to missionaries and churches *yen*, 639,32 was received in December for new clothing for the 255 children in this large family. Ten of the older boys went to America during the year and are pluckily earning their living there, even working with shovels on the railroad when a lighter job is not forthcoming.

The Roman Catholic Asylum at Gotemba cares for seventy-five

lepers at an annual expense of about *yen*, 4,500. Nearly all the inmates not previously baptised professed belief in Christianity during 1903 and received baptism at the hands of the French priests.

Work for the very poor in Okayama under the charge of Miss Adams made a marked advance during the year. An admirably located house and lot has been purchased, the property being owned by the American Board Mission *Shaden* (an incorporated company), and envelope and newspaper wrapper industry started, day and Sunday schools well sustained, and an evangelist employed who gives his whole time to preaching, or personally counselling and aiding the distressed of the neighborhood. The story of one family reclaimed reads like a chapter from a book of fairy tales. The first graduate of the day school is now a promising student at the *Kwansei Gakuin* near Kōbe.

WORK FOR FACTORY OPERATIVES.

Perhaps the most pleasing and noteworthy progress of the year has been made along the line of providing better homes for girl operatives in the large factories. Society at large is beginning to take an interest in this burning question, but while agitators and some philanthropists largely confine their efforts to denouncing the evils of the present factory system, a few earnest workers, especially missionaries and other Christians are inaugurating enterprises of a positively helpful sort.

At the December meeting of the Ōsaka Missionary conference, Dr. J. D. Davis of Kyōto read by appointment a stirring paper on "The Relation of the Church to Social Questions," in which he urged missionaries to interest themselves in the early formation in Japan of a league for social service on the plan of the American and British Leagues. In the free discussion that followed, large emphasis was laid on the factory operative question and the need of united work to better the social as well as religious conditions of this class of toilers. Dr. Hail's address at the recent annual meeting of the Standing Committee of Co-operating Missions

of which a resumé is printed elsewhere in this record, dealt largely with the same problem.

Miss Jackson of the Church Missionary Society's mission has continued through the year her useful work for factory operatives in Ōsaka. A rented house near the entrance to the Ōsaka Cotton Spinning Factory serves as head-quarters for the work which includes early morning and evening reading and sewing classes and frequent lantern talks as well as direct religious work both personal and public. Miss Holland is also carrying on a similar work in Tōkyō. She inaugurated this form of service four years ago at Ōsaka. But the most systematic effort in this line has been made at Matsuyama on the island of Shikoku.

We take the following from the report of Dr. S. L. Gulick and Miss H. F. Parmelee which was published in the November issue of *The Japan Evangelist* :

Under especially favourable circumstances we have started a boarding house, or better a "Home," for factory girls where we make it a point to provide not only sufficient fresh air, nourishing food, adequate bedding, and some recreation, but also some elementary education (very few of the girls who come to us can read or write, some of them not even their own names) and some moral and religious instruction. We emphasise the need of faithful work in the factory and of absolute honesty toward the employers and in all relations of life. The results of our experiment of a year and a half are already exceedingly gratifying. The good-will and co-operation of the factory and of Government officials and their open commendation have been secured. The girls in the "Home" enjoy conspicuously better health, do better work, and earn and send home more money than those in the other boarding houses, as careful examination has shown. In six months an average of twenty girls, in addition to paying their full board and other bills, sent to their homes 239.63 *yen*, whereas from the other boarding houses practically nothing is sent. But better than the money showing is the moral and educational, for all learn to read, write

and sew, attainments which the factory girls in Matsuyama cannot secure elsewhere. The Christian hymns they are learning are displacing the immoral songs they used to sing while at work. In a word their womanhood is being raised. They will be much better fitted for life's duties and for motherhood than would otherwise be possible. Through this "Home" we are reaching the lowest strata of the working classes of Japan and providing them with ideals and motives and some degree of education, and this, too, in a way which does not tend to pauperize them. Each girl pays all her actual expenses. If the funds can be secured, we judge it wise to buy land and build dormitories, recitation, and other rooms at a cost of about \$3,000 United States currency. In case this sum is not fairly in sight, it seems to us imperative to put up at once a small two-story building to cost about \$500 (gold) in the place of the tent, as a makeshift until the funds shall warrant a more extensive and adequate plant. For even with this addition, the quarters will be entirely too cramped for the best work and for permanent occupancy. The sooner we can put this work into a suitable house on suitable grounds, the better will be the work accomplished."

I heartily endorse the appeal that accompanies this report. The further working out of so timely an experiment for the social betterment of factory operatives will be watched with great interest by all who believe that Christianity is a practical religion that harnesses deeds to creeds and teaches the simultaneous training of the heart and the bettering of outward conditions of life.

JAMES H. PETTEE.

TEMPERANCE WORK—1903.

The principal events of interest occurring during the years are the following:—

The *Fiji Shimpō*—"Daily News"—gave a New Year's enter-

tainment to one thousand poor children of Tokyo on the third day of January in the *Kabukisa* theatre. By request Mr. Tarō Ando gave an interesting and inspiring talk to the children on Temperance.

In March a Temperance-hygiene text-book, edited by Mrs. Hunt of New York and translated by Mr. Andō, was published—the *first* publication of the kind in Japan. This publication has had a large circulation.

During the Osaka Exhibition—from March until June—a joint-movement of the two National Societies, the Woman's Christian Temperance Union and the Temperance League, under the general supervision of Miss Kara G. Smart, was carried on with remarkable success near the grounds of the Exhibition. The object was to spread the principles of temperance far and near, by means of addresses, tracts and personal work among the visitors coming from every quarter of the country. Thousands heard the message of temperance for the first time, and hundreds signed the pledge.

In June a very successful temperance campaign was carried on by Messrs. Miyama and Ando in the San-in-do District (on the West Coast, Japan), with the vigorous co-operation of Mr. Okuge, a well-known temperance worker and railway contractor and an earnest member of the Congregational Church of Tottori-ken. This work among the railway workingmen of that section has had no parallel in Japan since the temperance movement began. The good work still goes on.

Towards the latter part of the year Miss Smart visited Hokkaidō and the northern part of the main island. Her work in Hokkaidō was eminently successful. She visited places where such work had never been opened before. She had overflowing audiences everywhere. Large numbers—men and women—signed the pledge.

At the invitation of Dr. M. C. Harris, Mr. Miyama attended the twenty-fifth anniversary of the Japanese Methodist Episcopal Mission in San Francisco—a mission that Mr. Miyama helped

found. While absent Mr. Miyama did excellent temperance work among the Japanese in Hawaii and several parts of the United States. He spent nearly four months in the United States, and organised temperance societies at San Francisco, New York, Seattle, and Spokane.

The New Year, 1904, has opened very auspiciously. Mr. Andō has inaugurated a new movement—a movement among the soldiers. It is called a Special Movement for the benefit of soldiers during the war and bids fair to be a blessed and far-reaching work.

Among the most active workers in the temperance cause in Tōkyō are the proprietors of the Lion Tooth Powder factory, named Kobayashi, father and son. A very fruitful work has been carried on among the large number of workmen in this prosperous establishment. Nearly all these workmen are teetotalers.

These are *ninety three* affiliating societies connected with the National Temperance League: eighty in Japan proper, four in Formosa, five in Hawaii, and four in the United States. There are about 7,000 members in these societies.

Communicated.

EVANGELISTIC WORK.

IN GENERAL.

GROWTH.

The year 1903 was on the whole a prosperous one. The net increase in the membership of the various Protestant Churches, including baptised children and catechumens, was 4,431, nearly nine per cent. as compared with 1902. The amount raised by the Japanese Churches for all purposes, is reported to have been *yen*,

134,941 as against *yen*, 120,330, the previous year' an increase of rather more than twelve per cent.

Although the effort is made to include the entire benevolence of the Churches in these statistics, it is impracticable to do so; and in the case of many, perhaps most, churches the amounts recorded in the tables at the close of this pamphlet represent only the money given for distinctly religious purposes. Gifts by the Christian community in support of the various orphan asylums, homes for the aged, etc. for the most part do not appear in the statistics of the churches.

The numerical growth of the Christian community, while gratifying, is less deserving of mention than its growing influence upon the nation at large. The Christian Church has become already a force to be reckoned with by those who undertake to forecast the future of Japan. Her representative men are listened to with respect wherever they appear, and their co-operation is sought on behalf of the great social enterprises of the day.

While the gradual Christianisation of the ethical sentiment of the Japanese people is due to no one group of men alone, still the able Christian pastors and scholars have had much to do with moulding that sentiment as well as in propagating it.

COMITY.

The relations of the different missionary bodies continue to be harmonious. One temporary exception is noted in the report of the Standing Committee of Co-operating Christian Missions. That case has been adjusted, but it has suggested the question whether the Committee referred to should not prepare a plan by means of which rivalry in the smaller towns might be prevented. This subject is now under consideration and it is not improbable that at the next meeting, in January 1905, a formal request for counsel may be laid before the Committee.

As was said in the issue of last year, there is room for a somewhat wide difference of opinion regarding this class of problems, on

account of the movement of population. However anxious the missionary may be to avoid trespassing upon the field of another denomination, the movement of population may introduce difficulties which will be embarrassing, unless the church already established in that field is able to exercise full interdenominational fellowship.

Probably no hard and fast rule could be laid down which would fit all cases, but the spirit of unity and cordial fellowship which now prevail will, we may believe, lead to the careful consideration of any counsel the Standing Committee may feel able to offer.

THE WAR.

Mention has been made in another section of certain aspects of the war now existing; but it may not be out of place to note here, the influence it has exerted and still exerts upon the preaching of many, probably most, of the pastors. The success of the Japanese arms has been looked upon as a call to serious reflection, to penitence and to humility. One pastor a few weeks ago warned his people that they must not assume that success in arms was a proof of superior righteousness on the part of their nation. Others have urged their people to remember that after the war, and the victory for which they pray, there was a severer contest still before them, namely, against the forces of evil in their own land. It is not merely the fact that there are such prophets in the Christian Church of Japan which gives gratification; we rejoice still more to know that the people hear them gladly.

VISITORS FROM ABROAD.

We must not forget to notice the large help which came to us last year from the visits of President C. C. Hall, and Dr. Pentecost.

Dr. Pentecost visited many of the large cities of Southern and Western Japan. In the account of the evangelistic work in connection with the Ōsaka Exhibition will be found an appreciative notice of his services in that city.

His work in Tōkyō began with a service at the Union Church on Sunday, June seventh, followed by a sermon in the evening at

the hall of the Y. M. C. A. The plan contemplated two meetings a day for fifteen days, with the exception of two rest days, at various churches and halls; but it was necessary to limit the number to one each day after the first week. The strain of the many months spent in the Philippines, China, and Japan had sadly worn upon Dr. Pentecost, for he had given himself without reserve. The audiences were not as large as we had hoped, though they were good, especially when it is remembered that this visit coincided with the time when students, who always formed the larger portion of the audiences, were preparing for examinations. The attention was excellent and it is believed that a deep and lasting impression was made.

Dr. Hall, on reaching Japan, proceeded at once to Kyōto, where he arrived on the afternoon of the second of March, and in the evening was given a hearty welcome by a large company of the more prominent residents of the city. The lectures began on the following evening, the first two being given in the Kyōrakkwan, near the center of the city, and the remaining four in the Dōshisha Chapel. The lectures were very well attended and the interest was sustained throughout. At the close of the lectures a beautiful Japanese sword was presented to Dr. Hall through the committee who made the arrangements for the lectures.

In addition to his lectures, Dr. Hall spoke at the chapel exercises of both the boys and girls of the Dōshisha, and at the prayer-meeting of the theological students, preached Sunday morning at the English service, and Monday evening in the new Presbyterian Church. All of these services were greatly appreciated and brought new inspiration and strength to all who attended them.

He also lectured in Ōsaka, Kōbe, Okayama, Nagoya, Yokohama, Tōkyō, and Sendai, not to mention less formal addresses in most or all of these cities. Tōkyō and Kyōto, since they are the great student centres of Japan, were allowed the greater part of Dr. Hall's time, and it was in them alone that the entire course of lectures was delivered, but in the other cities he remained long

enough to make a most happy impression upon all who heard him.

In Tōkyō, while the course of lectures was delivered at the Hall of the Young Men's Christian Association, addresses were made at the Imperial University, at the Meiji Gakuin (Presbyterian College), the Aoyama Gakuin (Methodist), and the Joshi Gakuin (Pres. Girls' School).

His Japanese hearers were especially attracted to him by his candor and conciliatory spirit, and his lectures which have been published have been read with warm interest by many whose attention has been awakened by the notices which appeared in the daily and weekly press.

His time in Japan was too short to admit of his meeting many of Japan's public men, but an interview with the Minister of Education was noteworthy because of the cordial welcome received and the expression of warm sympathy with Dr. Hall's efforts in behalf of the young men of Japan. It is much to be regretted that he could not have postponed his departure and thus have gained time to put himself in closer touch with the new life of the people.

Dr. Pettee writes from Okayama;

"Okayama was allotted but twenty-four hours of Dr. Hall's valuable time, but that one day was packed full of helpful instruction. The programme included four addresses before as many different kinds of audiences and a reception at the missionary residence, attended by fully one hundred of Okayama's best citizens. The Mayor and the Principal of the Kōtō Gakkō (Higher School, or College) assisted the missionary in presenting the guests to Dr. Hall. No other foreign visitor has ever made a deeper or more helpful impression on the city, than has Dr. Hall, both by his teachings and his own choice personality."

At Sendai also like attentions were shown Dr. Hall. In a more complete sense he was the guest of the city,

Our space does not admit of further detail. Certainly no more acceptable representative of Christian scholarship could have been

sent to us. We are deeply grateful to Dr. Hall and to the generous public spirit which made this visit possible.

Dr. Hall's visit to Japan is looked back upon as one of the most noteworthy features of the current year. He came as the representative of a Western University in the interest of that intellectual sympathy which is we may hope to bind together the learned institutions of the world; but he came none the less as a Christian, a firm believer in Jesus Christ as the Divine Savior of man, without distinction of nation or race. His purpose was to show that after a serious and earnest effort to place himself at the point of view of the adherents of other great systems of religion, he felt not less strongly than before the claims of Christianity as the absolute and universal religion. The unwavering respect for the opinions and religious faith of those whom Dr. Hall addressed, which characterised the lectures from the beginning to the end made a deep impression upon all who heard him.

Further than this, Dr. Hall showed that he was familiar with the course of modern thought and sought to interpret Christian belief in the light which the most recent discussions throw upon the great problems of religion.

His object was not controversy. He simply endeavored to help his hearers to understand his position and the weightier reasons by which it was supported, and to give his testimony to the reality and scope of Christian experience, together with a statement of his conception of its relation to Christian faith.

We trust that the cordial reception everywhere accorded to Dr. Hall while in Japan may lead him to come to us again and for a longer stay. He would be sure of large and appreciative audiences and would afford most valued support to the Christian movement which has gained such encouraging headway during its brief history. Further, there are presented to us missionaries many perplexing problems,—some with great urgency. We are not in a position to give these problems the wisest solution. Sometimes there are personal considerations which enter in to militate against

a statesman-like treatment of the questions at issue and there is greatly needed the help of a mind which can take a broader view than is open to those upon whom the responsibilities of the work more directly fall.

Still again, the churches at home need the testimony of men who, while in full sympathy with missions, can yet view their work from the outside and measure more candidly than we can do their successes.

In either case, some months of observation and acquaintance with the work and the workers, both Japanese and foreign, would be essential to an independent judgment. There are those it is true, who question the value of the judgment of visitors of this class; but the writer believes firmly that a man of judicial temper and broad sympathies, with a wide acquaintance with men, could in the course of a few months so far take in the situation as to give to the workers on the ground counsel of great value, and to their constituency at home testimony which would strengthen many a hesitating friend of missions. For such an office, we could ask no worthier candidate than Dr. Hall.

CO-OPERATIVE ENTERPRISES.

THE STANDING COMMITTEE OF CO-OPERATING CHRISTIAN MISSIONS IN JAPAN.

The third general meeting of the Standing Committee of Co-operating Christian Missions in Japan was held in the parlors of the Young Men's Christian Association in Kanda, Tōkyō, on January 13th, 1904. Twenty-four representatives from nineteen missions were present. (See appended list.)

The meeting was called to order at ten o'clock A.M. by the Chairman, Rev. A. D. Hail, D.D. Rev. H. K. Miller conducted the devotional exercises.

The Chairman then made a few remarks, thanking the Committee for the honor done him in his appointment and expressing the confidence that the meeting would be of similar importance to those of previous years.

Following this, the Secretary stated that he had carried out the instructions of the Committee in the matter of publishing and circulating the minutes of the last meeting, and had informed the foreign secretaries of the Y. M. C. A. of the Committee's action inviting them to participate in its work, but that the invitation had not been accepted.

He announced the several changes that had taken place in the personnel of the Committee, including the addition of one new member, representing the agents of the Bible Societies. He also presented a number of communications: one from the Student Volunteer League; one on the subject of comity between representatives of two of the missions connected with the Committee; one from the Council of Missions, Presbyterian and Reformed, recommending the preparation of a union Sunday-School Hymnal, and another from the same body proposing certain arrangements for facilitating the study of the Japanese language by missionaries and others.

The treasurer's report was then presented by Rev. J. L. Dearing, D.D. as follows:

Dr.	Yen.
To Traveling expenses of members in attendance at annual meeting, 1903	106,74
To Printing "Christian Movement"	274.00
To Editorial expenses of the same	11.51
To Printing statistical blanks	2.50
Cr.	Yen.
To Printing postal cards for the Catalogue Committee ...	3.90

Cr.	Yen.
To Printing minutes of annual meeting	10.00
To Sundry printing and postage	11.23
To Balance	245.68
Total	<u>665.56</u>
By Balance brought forward	321.50
By Donation from Rev. E. K. McCord.	2.00
By Donation from the mission of the American Christian Convention	5.00
By Pro rata assessment of about twenty <i>yen</i> for seventeen full members	337.06
Total	<u>665.56</u>

M. N. Wyckoff, D. Sc. and Rev. G. F. Draper were appointed a committee to audit the treasurer's accounts.

The executive committee offered its report through the secretary to the following effect:

(a.) that Rev. B. C. Haworth, D.D. had been appointed a member of the Catalogue Committee in place of Mr. G. Braithwaite, resigned, and that the Committee had been enlarged by the addition of Rev. H. H. Guy, Ph.D ;

(b.) that the Chairman had been requested to prepare an address to be delivered at this meeting of the Standing Committee and had signified his consent ;

(c.) that the proposal made last year to throw open the meetings of the Committee to the public was disapproved, except for the session set apart for the Chairman's address ;

(d.) that the price of the annual Record ("Christian Movement") had been made the merely nominal one of ten *sen* per copy, and that ten copies each had been furnished free to members of the Committee ;

(e.) that Rev. D. C. Greene, D.D. had been asked to prepare the Record for the current year and empowered to make such

changes in its character, to render it properly homogeneous, as in his judgment should seem desirable ; and further, that the Committee had decided to recommend for the Record : first, the appointment of a publishing agent who should relieve the editor of all business details ; and second, the preparation of a general mailing list for free copies, which should include amongst others the secretaries of the Boards represented by missionaries on the Committee, and also certain of the religious journals in America and England ;

(f.) that the proposal to reorganise the Tōkyō-Yokohama Missionary Conference was disapproved for lack of sufficient assurance of a desire for it on the part of the local missionary community ; and finally,

(g.) that with the concurrence of the Evangelical Alliance and the foreign secretaries of the Young Men's Christian Association a request had been sent to the Barrows Lectureship Committee of the University of Chicago for the extension of the Lectureship to Japan, and that a response had been received which would appear in the report of the committee on speakers from abroad.

Dr. D. C. Greene, reporting for the Committee on Christian literature, said that the only call for effort on the Committee's part had seemed to be in the direction of the proposed literature catalogue, and that this work was in the hands of a special committee which was prepared to render a special report. Rev. H. H. Coates then presented this special report, which was in substance as follows :

"The preparation of a catalogue of Christian literature such as would embody a series of comprehensive critical reviews of the books and tracts now in circulation in Japan was the work which the Committee understood had been assigned to it. Seeing, however, that for a few busy men to attempt such an undertaking unaided would tax their time and strength unduly, it was decided to seek the co-operation of the missionary community at large. Accordingly a circular letter was sent to about two hundred missionaries in the hope that some or all of them would be able to help

in furnishing the desired material. Encouraging replies were received from a considerable number, but the response was not nearly so general as was expected. More than this, the Committee was confronted by the question, how much criticism pro and con it would be safe to indulge in in a piece of work intended for a constituency such as the Standing Committee represented. And yet the practical value of a set of reviews, which failed to give an impartial judgment as to the merits of any work considered seemed more than doubtful. In any case it became necessary for the Committee to set narrower limits to its purpose and to be content with a result less elaborate than that first contemplated.

“It came to be seriously considered, moreover, whether after all it might not more properly fall within the province of the Christian publishing houses to do this work. It was found on consulting these parties that they were quite willing to incorporate in their several firm catalogues descriptive notes in English of each of their publications, which would enable the reader to reach fairly accurate estimates concerning them as to contents, scope, purpose, etc., and that they would furnish as many copies as might be needed of their catalogues, uniform in size and thus suitable for binding up together, the expense of binding to be met by the Standing Committee.”

It was stated that catalogues of this descriptive character would be issued shortly by the Kyōbunkwan (Methodist Publishing House), Keiseisha, Christian Endeavor Society, Y.M.C.A., Salvation Army, Tokiwasha, Church Book Store, and the Book and Tract Society, and that in addition a catalogue of the British, Scotch, and American Bible Societies' publications would be available. The incorporation of an appendix containing a list of the publications no longer in print was also suggested. It was stated further that the reviews already received in response to the committee's request would be placed at the disposal of the respective publishers.

The committee felt confident the issuance of a catalogue of this composite character would in a considerable measure meet the

need which had led to their appointment; and they accordingly recommended co-operation with the publishers on the part of the Standing Committee in the bringing out of such a volume.

This recommendation was adopted and the incoming Committee on Christian Literature was authorised to carry it into effect. A question was raised in the discussion as to the scope to be given to the proposed combination of catalogues, i.e., as to whether or not still other collections than those mentioned should be incorporated in it. The decision of this question was referred to the same committee.

The Rev. G. F. Draper, reporting for the Committee on Co-operative Evangelistic work, stated that the chairman, Rev. E. H. Van Dyke, had been obliged to leave suddenly for America and was therefore unable to make the report; that in his absence only a verbal statement could be given, to the effect, namely, that while for the special activities of the Committee as such no need had arisen, the union effort put forth by the Protestant missionary community in general at the time of the national exposition held in Osaka might properly be referred to as illustrating the practicability and value of co-operation along this line.*

The report of the Committee on speakers from abroad was given by the chairman, Dr. J. L. Dearing, and was in substance as follows:

The work of the Committee during the past year has been mainly in connection with the visit of President Charles Cuthbert Hall, who came to Japan from India, after completing his services there as the third in the series of Barrows lecturers. Invitations had been sent to Dr. Hall from individuals in China and Korea, urging him to visit those countries on his way back to America; but in view of the representative character of the Standing Committee and the size of its constituency, he decided to give all

* For full details regarding this union effort see a pamphlet prepared by Rev. T. C. Winn, entitled "A Review of the Evangelistic Work carried on at the Fifth National Exhibition at Osaka, Japan," an abridged reproduction of which will be found in another section of this pamphlet.

his remaining time to Japan, the lectureship committee in Chicago cordially concurring in the decision. He arrived on March 2nd and left for the United States on April 10th. During this time he made fifty-nine addresses in nine different cities, besides granting many personal interviews and attending numerous receptions and social functions. The arrangement of his itinerary was in the hands of the Committee, who were materially assisted, however, by local committees in the several places reached. The success which attended the lectures and their great interest and timeliness are known to all and need no further emphasis. The May (1903) number of the JAPAN EVANGELIST contained a full report of the visit, including the opinions of many individuals.

The united appeal to the University of Chicago made by the Standing Committee and the Evangelical Alliance, urging that steps be taken to regularly include Japan within the scope of the lectureship, elicited the following response from Prof. G. S. Goodspeed, the secretary of the University Committee :

“ * * * * We most cordially and heartily appreciate your invitation. * * * * The serious difficulty, however, is that our endowment is not sufficient to meet the expense involved. Our lecturers already feel that the sum which we are able to give them, namely, the interest on \$20,000, amounting, if we send out a lecturer every three years, to \$3,000, is hardly sufficient for the total expense involved in the trip, and we do not exactly see how we could call upon them to repeat the lectures in Japan under these conditions. The only possible way of accomplishing it would be to send the lecturers alternately to Japan and India. That is certainly worth considering. If in some way funds could be raised in Japan to compensate the lecturer for this further service, it would greatly please us, and would remove the only obstacle in the way. We would be glad to hear from you further on the subject. * * * * ”

Other speakers from abroad have visited Japan during the year, but have been otherwise provided for; so that the services

of the Standing Committee on their account have not been required. It is likely that during the coming months there will be further opportunity for the Committee to aid in bringing expected speakers within reach of Japanese audiences, which are so ready and eager to give a hearing to the man with a message.

Further action regarding the lectureship extension was referred for consideration and a report later in the day to a committee consisting of Dr. D. C. Greene, Rev. G. W. Fulton and W. E. Towson.

Dr. M. N. Wyckoff made a brief statement with regard to the educational work carried on during the year, referring in the course of it to an extended paper on the subject now in course of preparation by the Rev. A. Pieters and designed for publication in the forthcoming Record. Rev. J. H. Pettie, D.D., then reported in respect of eleemosynary work, giving the substance of a paper he had prepared for the Record and which would be placed in the editor's hands at the close of the meeting. The following recommendation was offered by the committee, namely, that a census of schools and charities in Japan be prepared by the incoming committee on educational and eleemosynary work, should the necessary data be obtainable, and that the Standing Committee authorise the publication of the same. The recommendation was adopted.

Statements were made by Drs. D. C. Greene and J. H. Pettie and the secretary on behalf of the Committee on Statistics. The serious accident that had befallen the Chairman of the Committee, Rev. H. M. Landis, was alluded to in explanation of his absence from the meeting and the fact that a formal report was not ready for presentation, though a full supply of material for one had been collected at the time the accident occurred. Reference was also made to an elaborate statistical map, which Mr. Landis had been chiefly instrumental in preparing under authority from the Missionary Conference of 1900, and which was now ready for publication, but could not be brought out for lack of the necessary funds. It was decided that this map should be issued as soon as possible on such terms and

through such agency as the Executive Committee, to whom the matter was referred, might be able to secure. The completion and publication of the statistical tables was referred to the incoming Committee on Statistics.

The recommendation received from the Student Volunteer League was taken up at this point. It appeared over the signatures of Messrs. V. W. Helm and Gilbert Bowles and was to the following effect:

In view of the great importance of having the work of missions brought before the increasing number of tourists coming to Japan, to the end that those who desire to inspect it, but whose overcrowded travel schedule does not enable them to seek it out single-handed, may be afforded the opportunity; it was suggested:

(a.) that a pamphlet be prepared giving the achievements, present condition and outlook of Christian work in Japan, the statement to be striking, convincing, and sufficiently picturesque to command attention, but thoroughly accurate, and the pamphlet sufficiently artistic that one would wish to carry it home as a souvenir;

(b.) that as to the method of getting such a pamphlet into the hands of tourists, the possibilities of this being done on the trans-Pacific steamers be considered; or, if this method should prove impracticable, that the aid of the mission agencies in Honolulu be secured for bringing the matter to the notice of passengers at that port; and for other steamship lines that the attempt be made at the points of departure or arrival; and

(c.) that some one missionary in each of the larger cities be specially commissioned to give to tourists visiting his city information concerning the local work, and likewise the opportunities for seeing it. (The names and addresses of such persons might be included in the pamphlet, so that any desiring to do so could call upon them. Certain missionaries in cities largely visited by travelers are now doing a valuable work of this nature, and are reaping material benefits therefrom. Such results might be greatly increased if the effort were extended and carefully systematised throughout the country.)

After discussion, the proposal contained in this paper was referred to the Executive Committee with instructions to examine into its practicability and to carry it into effect, should the way be found clear for doing so.

The appeal for advice from the Standing Committee in the matter of missionary comity was referred to the incoming Committee on Co-operative Evangelistic work with authority to act and to reply directly to the parties concerned.

The recommendation from the Presbyterian and Reformed Council regarding the preparation of a union Sunday-School Hymnal was received with favor, and it was decided to urge the Hymnal Committee to consider the expediency of undertaking the preparation of such a book at an early date.

The second recommendation of the Council, namely, that regarding the establishment of a school in some central locality for the study of the Japanese language under the most favorable conditions and auspices, was considered and approved, and a committee consisting of Drs. D. C. Greene and M. N. Wyckoff and Rev. H. H. Coates was appointed to examine into the matter and report at the next meeting of the Standing Committee, presenting at that time, in the event of a favorable conclusion, detailed plans for the establishment and operation of such a school.

The Methodist Publishing House was on motion invited to undertake the agency for the publication and circulation of the forthcoming Record, and the Executive Committee was requested to prepare the proposed mailing list for the same.

The following action was taken regarding the school for foreign children recently started in Tokyo :

Resolved, that we express our deep interest in the Tokyo School for Foreign Children and heartily endorse this noble effort to provide educational facilities for the children of foreigners resident in Japan; also that we appoint three of our number to visit the school, examine its course of study and its general work and report to the executive committee with authority to publish.

Rev. W. E. Towson, H. K. Miller and J. L. Dearing, D. D., were appointed on this committee.

The privileges of the floor were on motion extended to those members of sub-committees who are neither full nor corresponding members of the Standing Committee. This action was taken by way of supplement to the action of last year inviting these brethren to be present at all meetings of the Committee.

At one o'clock after the appointment of a Committee on Nominations, consisting of Rev. H. H. Coates, H. K. Miller and J. H. Pettee, D.D., the Standing Committee was adjourned with prayer by Rev. A. T. Howard, to meet again in public session at half past two to listen to the address by the Chairman.

On reassembling at the call of the Vice-Chairman, Rev. G. F. Draper, the address of Dr. Hail was announced and was delivered before an audience consisting of the members of the Committee and many others. His subject was "Christianising a Changing Civilisation". At the close of the address an appropriate response was made from the chair, after which the Rev. W. P. Buncombe offered prayer and the public session came to an end.

A short interval followed and the Committee was again called to order for the transaction of business.

The following report regarding the Barrows Lectureship was then offered and on motion adopted :

Whereas, information has been received from the authorities of Chicago University that the income of the Haskell foundation is insufficient to enable them to regularly include Japan within the scope of the lectureship ; therefore,

Resolved, that we earnestly request the managers of the missionary societies working in Japan to arrange with the University authorities for some plan by which the scope of the lectureship may be so extended as to regularly include this country along with India.

The advisability of inviting representation on the Standing Committee by the foreign Christian teachers in government schools was referred to the Executive Committee with power.

The following nominations were then presented to the Committee and on motion approved, and the secretary was directed to cast the vote for the list as a whole, namely :

For Chairman, Rev. W. E. Towson; Vice-Chairman, F. Parrott, Esq; Secretary, Rev. T. M. MacNair; The Committee on Christian Literature, Rev. D. C. Greene, D.D., B. C. Haworth, D.D. and A. T. Howard;

For The Committee on Co-operative Evangelistic Work, Rev. A. D. Hail, D.D., H. H. Coates, G. W. Fulton, H. K. Miller, F. W. Voegelein, G. Binford and A. D. Woodworth;

For The Committee on Speakers from Abroad, Rev. J. L. Dearing, D.D., S. P. Fulton, D.D. and C. M. Myers;

For The Committee on Educational and Eleemosynary Work, Rev. J. H. Pettee, D.D., W. E. Towson, M. N. Wyckoff, D. Sc., and Miss M. A. Spencer;

For The Committee on Statistics, Rev. J. H. Pettee, D.D., W. P. Buncombe, S. W. Hamblen, H. M. Landis, and D. S. Spencer;

For The Executive Committee, Rev. D. C. Greene, D.D., J. L. Dearing, D.D., G. F. Draper, F. E. Hagin, and T. M. MacNair.

The Auditing Committee reported that they had examined the Treasurer's accounts and had found them correct.

The thanks of the Committee were on motion extended to the Young Men's Christian Association for its courtesy in granting the use of its parlors for the meeting of the day.

The Secretary was directed to have the minutes incorporated in the forthcoming Record and to offer them for publication in the JAPAN EVANGELIST.

The Treasurer was authorised to draw upon the co-operating missions up to the limit of *yen* five hundred for such sums as may be required for the work of the ensuing year, in addition to the surplus remaining over from the year just ended.

The Executive Committee was empowered to fill vacancies, should any occur in the several sub-committees, and was directed to

make the necessary arrangements for the next annual meeting, to be held as near as practicable to the middle of January, 1905.

After the reading and approval of the minutes, the meeting adjourned with the singing of the Doxology, followed by prayer and the benediction by Dr. D. C. Greene.

T. M. MacNair
Hon. Sec.

ROLL.

American Baptist Missionary Union,
Rev. J. L. Dearing D. D. * (F).
Rev. H. Topping (F).
American Board,
Rev. D. C. Greene, D.D. * (F).
Rev. J. H. Pettee, D.D. * (F).
American Christian Convention,
Rev. A. D. Woodworth * (C).
Bible Societies,
F. Parrott, Esq. * (C).
Christian Church,
Rev. F. E. Hagin * (F).
Evangelical Association,
Rev. F. W. Voegelien * (C).
Methodist-Canadian,
Rev. H. H. Coates * (F).
Miss M. A. Robertson * (F).
Methodist Episcopal-U. S. A., North,
Rev. G. F. Draper * (F).
Miss M. A. Spencer * (F).
Methodist Episcopal-U. S. A., South,
Rev. W. E. Towson * (F).

Methodist Protestant,
Rev. E. H. VanDyke (F).
Presbyterian-Cumberland,
Rev. A. D. Hail, D.D. * (F).
Presbyterian-U. S. A., North (East Japan),
Rev. T. M. MacNair * (F).
Presbyterian-U. S. A., North (West Japan),
Rev. G. W. Fulton * (F).
Presbyterian-U. S. A., South,
Rev. S. P. Fulton, D.D. * (F).
Reformed-Dutch (North Japan),
M. N. Wyckoff, D. Sc. * (F).
Reformed-Dutch (South Japan),
Rev. C. M. Myers * (C).
Reformed-German,
Rev. H. K. Miller * (F).
Society of Friends, Scripture Union, etc.,
Rev. G. Binford * (C).
United Brethren,
Rev. A. T. Howard * (C).

*—Present at the meeting.

(F)—Full member.

(C)—Corresponding member.

There were present also as additional members of sub-committees

Rev. W. P. Buncombe, Church Missionary Society,
Rev. S. M. Hamblen, American Baptist Missionary Union, and
Rev. B. C. Haworth, D. D., Presbyterian, U. S. A., North (East Japan).

The Central Japan Mission of the Church Missionary Society has decided to join the Standing Committee of Co-operating Chris-

tian Missions and has appointed the Rev. W. P. Buncombe, and the Very Rev. H. McC. E. Price its representatives.

THE PRESIDENT'S ADDRESS.

Note.—The address of the President, the Rev. A. D. Hail, D.D., was listened to with great interest, but unfortunately it was found impracticable to print it in full. The brief résumé below will indicate its general scope.

By way of introduction, Dr. Hail emphasised the importance of recognising the fact that we are face to face with a changing civilisation. One comprehensive advantage of this recognition is that it makes clear the distinction between missionary work in Japan, a country possessed of an ancient and in many respects highly ordered civilisation and that carried on among the so-called nature peoples. Japan while seeking to adopt certain incidents of Western civilisation cannot perhaps be said to feel the need of that civilisation itself, which contains elements received by inheritance from non-Christian or even anti-Christian sources,—elements which have not been and perhaps cannot be harmonised with the spirit of Christianity. Japan may rightly feel that there are attendant evils which she has happily escaped thus far and which she hopes to be able to repel.

Besides the external signs of civilisation, Japan has a literature embodying the intellectual life of ages, with a breadth and beauty of expression which require years of study to appreciate, and containing much uplifting moral teaching. Her material, intellectual, and civil development of the last fifty years has put her far in advance of other Asiatic nations, not merely in material affairs but in her ethical aims as well. The pressing questions are: How can such an advancing civilisation become tributary to the establishment of the Kingdom of God? How can there be introduced into it those moral and spiritual forces which shall overcome the present

materialistic tendencies and make Japan the force for world wide good that God would have her be?

This view should stimulate us to a sympathetic and discriminating study of this civilization, that we may understand the forces which created it and those which lie back of the changes now in progress, that like Christ and the Apostles we may make it plain that we seek not to destroy but to fulfil.

Again, this recognition of the fact that we are dealing with a changing civilization is rendered the more important by the fact that the problems of civilization must be ultimately settled by the principles of the religion of Jesus. This is true of the civilization of Japan, whether the problems arise from long standing conditions or are incident to the new elements brought in from Western lands.

One of Japan's present day problems grows out of her responsibility to the neighboring nations of Asia. Because of her recent emergence from a somewhat similar order she is equipped with an experience that qualifies her in a pre-eminent degree for a great work on behalf of these nations. She has felt with China the conservative power of Confucianism and the repressive power of certain Buddhist sects, but unlike China she has been strengthened by the spirit of loyalty to the Emperor which lends itself to the awakening influence of other civilizations. The attainments she has made and the position she has achieved in her relations with the nations of the West are stirring the profoundest thoughts of the citizens of neighboring lands. The question "What can she do to help them?" cannot be well answered until there exists in Japan an appreciation of the fact that their paramount need is a religion which can convert them to the highest ideals.

Another problem is that of the family. Hitherto, in Japan as in other Oriental countries, the great and primary object of marriage has been the preservation of the house, or family. As an incident of this system, the wife and mother has failed to gain the position to which Christianity would raise her.

Another class of problems arises from the rapid growth of the

large cities and towns, where the same causes are operating which prevail also under similar conditions in the West. There is, of course, no great immigration from abroad, but both the best and the worst elements from the interior towns are drawn into the great centres of population and the result is a serious, not to say alarming, congestion.

Including the sparsely populated Hokkaido, there is in Japan an average population of 236 to the square mile. If the Hokkaidō be omitted, the average rises to 376. In the central part of Japan, it rises even to 461 to the square mile. In the United States, the average is only 21 to the square mile.

Dr. Hail then passed on to speak more specifically of the city of Ōsaka which has become the great industrial, as well as the great commercial centre of Japan, giving very full and carefully prepared statistics indicating the serious nature of the social problems which thoughtful men see before them.

The contemplation of these conditions, Dr. Hail continued, must foster a keen sense of responsibility on the part of the Christian worker. The principle elements of a sense of responsibility are a high sense of duty and a keen sense of dependence upon God. A revival as regards this conviction of responsibility is one of Japan's great needs.

Such evils as have been indicated are the voice of the Holy Spirit to the Christian forces of Japan. In one age prevailing conditions call for the gathering of the sacred books in a canon; in another they call for doctrinal statements; in another for the reform of the evils in the Church. In this age of expansion, of the multiplication of machinery, of the massing of population, of the accumulation of capital in the hands of a few, when steam and electricity are almost annihilating space, there has grown up a new order, with attendant evils, which calls upon the Church to adjust itself to the new conditions and opportunities.

This sense of individual duty is the divinely appointed way for the highest self-realisation. The possibilities of social service which

lie wrapt up in each person are unfolded by self-devotion in beneficent labor for others. This was one of the great lessons of Christ's own life.

Dr. Hail urged upon Christian workers with great earnestness the study of pedagogy and of sociology, and expressed the hope that the managers of our educational institutions might see their way to provide for the suitable training of both men and women for social service.

In the sense of social responsibility, Dr. Hail remarked, was to be found one of the best of apologetics. True Christianity vindicates itself in earnest social work. The Red Cross Society which owes its existence to the teachings of Jesus, and to His blood-stained cross, has already in Japan more than a million members.

The sufficiency of the Gospel of Christ for social redemption will continually manifest itself so far as it is used for this end. The new conditions of modern life only open new channels for the redeeming power of the Gospel.

In the province of Kii is a series of waterfalls coming down from the heights of the everlasting hills. It has always been an object of wonder and of worship. It brings rich blessings to all who live near it. But few dreamed of its power until the miracles of modern machinery furnished it the means for a richer manifestation of its adequacy to meet modern conditions. Enterprising men in a distant city have utilised its power through the medium of the dynamo to distribute light into every house and home, where it converts the darkness of night into the brightness of day.

And so, too, the Gospel of the Son of God ceaselessly flowing down from the heights of divine love possesses a power adequate to fill every heart and home with the light of life.

**REPORT OF THE COMMITTEE APPOINTED TO VISIT
THE TOKYO SCHOOL FOR FOREIGN CHILDREN.**

To the Standing Committee of
Co-operating Christian Missions in Japan,

Dear Brethren :—

The undersigned, your Committee appointed "to visit the Tōkyō School for Foreign Children, examine its course of study and its general work" take pleasure in reporting as follows :—

After visiting the school, seeing the class room work, interviewing the teachers and some of the Trustees, and examining the printed course of study, we are satisfied that the school is meeting a long felt want, that it is prepared to do substantial and satisfactory work and that it is worthy of the fullest confidence and patronage of the foreign community of Japan.

While the school is an attempt, specially, to provide educational facilities for the foreign families resident in Tōkyō, still its attendance is not restricted to these. Even during this its first year, a goodly proportion of its students have come from a distance, while other families, we understand, are planning to take advantage of the excellent opportunities it affords. We would particularly recommend the school to the careful consideration of those parents who contemplate sending their children to their respective homelands, as presenting an opportunity for obtaining here in Japan, under the best moral influences, a training which will fit them for entrance into the universities of England, Canada, or the United States.

The chief needs of the school, as we observed them, are a permanent building of its own, increased boarding facilities for children from a distance, and one or two more salaried teachers, who will be able to devote all their time to the work of the institution. We are satisfied that the Trustees fully recognise the

urgency of these needs and are glad to know that they are seeking to provide for them.

We cannot commend too highly the very praise-worthy efforts of those who have given so much of their time and strength, both among the Trustees and its able Faculty, towards making the Tōkyō School for Foreign Children the success that it is. They deserve our most hearty sympathy and co-operation. We take real pleasure in recommending the school to the helpful consideration of the Standing Committee and particularly to the various missions and boards which we individually represent.

W. E. TOWSON.

JOHN L. DEARING.

A. D. HAIL.*

BIBLE SOCIETIES' COMMITTEE FOR JAPAN
FOR THE YEAR ENDING DECEMBER 31st, 1903.

With the close of the year 1903, terminates the existence of the Bible Societies' Committee for Japan. This Committee was organised in 1890, at the request of the three agents, who had found it impossible to prevent friction and rivalry among the employees, and also on account of the needless expense of maintaining three depositories, with a full staff of helpers for each. The success and value of this plan have been evident; and its discontinuance arises not from any change in principle, but is simply a new adjustment in order to meet present somewhat different conditions. Experience has shown that when the supervision extends over so wide a field it is difficult to properly care for the work in the remote sections of the country; and the want of facilities for prompt transportation renders it desirable that there be more than one depository from which orders can be filled.

* Rev. H. K. Miller being unable to visit the School resigned from the Committee and Dr. Hail was appointed in his place.

Under the new plan* no change is to be made in the general conduct of the work; as each agent will be subject to the same rules, and one price list will be used throughout all Japan. It is expected that this arrangement will be helpful to the work throughout the whole country. Both agencies will be in charge of those who have had experience in the work and are familiar with its needs and details.

It is with unspeakable gratitude to God that we are able to report a year of very great prosperity and success in the distribution of the Bible in Japan. While the political condition of the country has been one of great excitement and uncertainty, our work has gone on without any hindrance on that account. So friendly have been our relations with the Japanese that we have no fear of interference with our work in the future on the part of the authorities.

The experience of such kind consideration on the part of the military and naval officials nine years ago leads us to believe that we shall have the sympathy and support, if needed, of those in power, because the men who then proved friendly are in control now. The Prime Minister was then in command at Nagoya at the time of the visit of the Bible Societies' Agent, who found him particularly friendly to our work. By his approval a special service was held in connection with Scripture distribution to all the soldiers

* The new plan provides for two agencies, one in Yokohama and one in Kōbe. The former is in direct relations with the American Bible Society, the Agent being the Rev. Henry Loomis, who is associated with a Committee of nine persons, of whom three at least must, under the agreement, be chosen from among the British residents though they need not necessarily be missionaries. The Agent in Kōbe is F. Parrott, Esq. representing the British and Foreign Bible Society and the National Bible Society of Scotland. Mr. Parrott is also associated with a Committee of nine, of whom three at least must be American citizens. The field is divided by a line drawn from the Bay of Owari to the Japan Sea, in such a way as to include Aichi and Gifu prefectures in the field of the Eastern Agency, while Fukui and Ishikawa prefectures find their place in the field of the Western Agency.

The arrangement provides for a joint meeting of the two Committees which may be called when necessary by a vote of two thirds of either one of the two Committees.

THE EDITOR.

under his command. But few of the officers showed as much interest or gave us as great privileges. The Prime Minister was also the commander of the Japanese forces which marched through Manchuria, *en route* to Port Arthur, and gave strict orders that all missionaries and mission property should be carefully protected; and this was carried out to the very letter.

In consequence of the fire which occurred in August, a considerable number of the books were injured by water, and it became necessary to leave the building which had been for some years occupied by the Committee. The damage incurred was covered by insurance; and the chief causes for regret have been the extra labor of removal, the inconvenience for a short time in filling orders, and the necessity of taking as temporary quarters a building not adapted to our need.

Miss Milliken, of Tōkyō, gives an example of what is the experience of many in Japan. "For many years I have conducted a Bible class for young men at Ushigome Church. It is largely composed of students, only beginning a study of the Scriptures. These have usually been gathered together by means of strenuous efforts upon the part of the few Christian members of the class. This year a new feature is that almost every Sunday some young man comes in, *without any one to introduce him*, and asks whether he may study with the rest.

"These students come from the Imperial and Waseda Universities, the Higher Commercial School and the School for Languages; and I think the facts show that in these educational centres it has come to be known that the Bible is the source of Christian knowledge, and that many inquiring souls are desirous of going to this source."

Mr. Dunlop, of Fukui, also writes: "The most striking thing I have noticed in the work the last couple of years is the new interest in the Scriptures among men of education. I have had during the past two years three weekly Bible classes of school teachers. These teachers came from the prefectural Normal School and the

two Middle Schools. In this way I have met each week fifteen to twenty serious-minded men in positions of great influence upon the present generation of young men. I have been surprised to see these men buy such good editions of the Bible, indicating, that even to them, though they do not make a Christian profession, the Christian Bible is a book by itself, of which it is not sufficient to have a cheap, poor edition."

In the "Annual Report of the Council of Missions" for the year past, the Rev. Mr. Peeke writes: "There are excellent reports in regard to Bible selling. Some never hold a meeting without selling a few copies of the Gospels at its close. Near Matsuyama 100 Testaments were sold in one village. In Yamaguchi-ken Bible selling has been prosecuted with astonishing results. Two Bible sellers are kept on the road all the time. Mr. McAlpine sells many Scriptures at meetings and on trains. Miss Deyo has sold fifty Bibles, and Miss Winn matches it with fifty Testaments. Many speak of the people coming to the house for Christian literature. Mr. Worley has success in selling Bibles on the street between the two temples of Ise. The conclusion seems to be that we can do much more than we are doing in the line of circulating the Scriptures; and as the religious knowledge and general knowledge of the nation increases, we may expect to see work done by the Spirit through the Word where other agencies have been quite wanting."

Rev. Mr. Turner of Uwajima writes: "We have sold about 1,250 copies of Bibles, Testaments and Portions during the past year; and not only the Bibles but the special tracts ('President Roosevelt's Address' and 'What the Greatest Men think of the Bible and Christianity') issued by the Society, and distributed by us, have been one of the features of all our evangelistic work. Next to our own Mission Board we rely upon the Bible Society to help us run our work."

In the City of Kanazawa, an experiment has been made in Bible selling which has proved to be quite successful. For the past two years, the resident missionaries have subscribed to the amount

of five *yen* (\$2.50) per month towards the support of a Bible store, and a grant of the same amount has been made by the Committee. With this sum a suitable place has been rented and is supplied with books. The sales for the first year (1902) were 149 *yen*. During the last year they were 171 *yen*. As the business is growing so rapidly it is expected that it will soon become self-supporting.

The sales of our colporter at Okayama in 1894 were about 40 *yen*. During the past year his sales have amounted to 346 *yen*.

In the Report of 1902, special mention was made of the sale of so large a number of English Bibles and Testaments. The number then reported was 1,390 Bibles, and 4,933 Testaments, as sold during the year. During the past year the sales have been 1,180 English Bibles, and 9,455 Testaments. Besides this there were 1,210 English Bibles and Testaments sold at salvage sale, that also went into circulation, and are not included in the regular report of the sales. The impression seems to be in many minds that in the study of the English Scriptures they are using the original, or at least getting nearer to it than in their own version.

The opening of the National Exhibition at Osaka afforded an opportunity for special work, that was improved, and with very gratifying results.

The work of Bible selling at the Exposition was under the charge of Mr. Lawrence, who devoted his energies to it most zealously. Of his work in this connection he reports, "The most important part of my work during the last year was in connection with the Ōsaka Exhibition. The total circulation during the course of the Exhibition was 14,420, of which 90 were Bibles, 8,242 were Testaments, and 6,090 were Portions. Every day, for five months, with the exception of Sunday, my assistants and I were busily engaged in pushing the sale of our Scriptures, either at the Mission Hall, or at the Coffee House stand. The work was trying in many ways, and required the greatest energy and perseverance."

In his report for the year Mr. Lawrence writes, "During

September and October I visited the Hokkaidō. There are possibilities of great work being done there. The island is rapidly becoming opened up. Large numbers of people are settling on the land. The towns are prosperous, and are growing fast. There is a good demand for the Scriptures; and the people purchase more readily than they do in many other parts that I have visited.

"Mr. Aurell joined me at Hakodate and we crossed over to Aomori and thoroughly canvassed the town. We had very good sales. From there we went to Hirosaki, and a few other towns, and likewise obtained good returns.

"My next trip was to the provinces of Hitachi, Iwaki, and Iwashiro. A good deal of colportage had already been accomplished, consequently good sales could hardly be obtained. However some 2,000 Scriptures were circulated, and a fair number of cheap Testaments. In Shirakawa there was a better demand for our books than in the other towns. A good deal of Christian work has been accomplished there during the last eight months by our late colporter, Mr. Katsumata, who has now become an active and earnest evangelist.

"In all the large towns between Wakamatsu and Tōkyō one of our colporters has been at work, and he has been singularly successful in disposing of a large number of English Scriptures. His method of work is somewhat unique. He visits large towns only, calls at all the principal schools, on mayors of cities, leading officials, and also on the Christians. He certainly succeeds in obtaining high sales, and for this deserves much credit.

"I lately purchased a lantern and a number of Scriptural slides. I have given exhibitions in the various towns that I have visited. People readily attend the meetings. They seem to appreciate the pictures, and listen attentively to the explanation of the Bible-subjects. The Scriptures are for sale at the close of the meeting. I believe a lantern is a valuable adjunct to the Bible work; and though the exhibitions involve additional work, and also extra expense, they repay all that is expended on the undertaking.

"During December I visited the provinces of Ise, Iga, and Omi, In the town of Tsu I met Mr. Nagata, the pastor of the American Episcopal church, who has charge of the work in that district. The incident which led to his becoming a Christian is interesting and is worth recording.

"Some years ago one of our colporters was endeavoring to persuade a soldier to buy a Gospel. The soldier started an argument, and, growing angry, grossly insulted the colporter who, however, did not retaliate, but meekly bore the indignity. Mr. Nagata, (who happened to be passing at the time), paused and listened to the talk of the men and was so impressed with the forbearance of the colporter that he was led to sympathise with him, and also to purchase a Gospel himself. He took the little book home, carefully read it, and then decided to become a Christian.

"One of the missionaries in Uyeno informed me that in this town it was most difficult to undertake any Christian work. The people had always hated the foreigners, nor was he at all welcome at the present time. I was therefore anxious to test the possibilities of Bible work in that place. We succeeded much better than I had expected, and disposed of some 300 Gospels and 20 Testaments.

"During the year I have travelled a little over 5,400 miles. The total sales have amounted to 21,364 Scriptures, of which 107 are Bibles, 8,756 are Testaments, and 12,501 are Portions."

We have secured, since the beginning of the autumn, the services of Rev. K.E. Aurell, who has been in Japan a number of years; and having a good knowledge of the language is able to conduct services in connection with his sales. His personal character commends the work to all, and we hope that his connection with us will be of great value. In his report of his work for the three months' employed he writes, "As a rule I have found that the educated classes have been quite easily induced to purchase the Bible. Many of them, however, are already supplied, having come in contact with both foreign and native teachers. Still one has the

joy always of meeting men and women who gladly respond to the request to buy a copy of the Book of books.

"When I come around to the schools I find a good demand, and in a short time hundreds of copies are sometimes disposed of. I find this a most delightful work; and I generally have my room at the hotels almost filled with students, I have sold over 300 copies in some schools.

"In the city of Tokyo I have found work in the parks and at certain festivals and fairs most successful. Every morning, providing the weather is good, there is in some section of the city a festival, or fair, at which there is a splendid opportunity for preaching the gospel to thousands of the people and selling many copies of the precious Book. I believe I could spend my life time in this city alone selling Scriptures every day.

"While my work on the war ships in Yokohama harbour was not a great success I feel it was not in vain. There were a number of our American boys who were in need; and it gave me much joy to know they were supplied with the good old Book. Quite a few copies of the Japanese version were purchased as souvenirs."

During the three months in which Mr. Aurell has been employed he has sold 56 Bibles, 1,971 Testaments and 2,447 Portions, making a total of 4,474 volumes.

Rev. Dr. DeForest of Sendai writes, "In April last I met a young man on the cars, and had only ten minutes talk with him, but he told me he was looking into Christianity. On my return home I sent him a few of my own tracts, and shortly received a very grateful reply with a request that I send him a New Testament. I did so, and in a few days came another request for one more copy, as he had given the first to a school teacher. He very earnestly urged me to visit him; but as I was just starting for the States it was impossible.

"While in the States I received a copy of a Japanese paper, with an article by the teacher, which said that there was no other way of understanding this universe, and our own destiny, than that

given in the Bible ; and if young men only knew and believed this there would be no such crop of suicides as the last year witnessed among students.

“On my return to Japan, this young man came fifty miles to meet me, and to tell me that he spent a portion of every day studying the Bible, and that it was a great comfort to him. He had ordered in all some twenty copies, and given them to his friends within six months. Since then he has sent me two urgent telegrams to visit him, but I have been too busy to comply. But for his father’s opposition he would be baptised and open his home for preaching services.”

Rev. W. B. McIlwaine of Kochi writes, “I have followed the plan of taking a number of New Testaments and portions with me on evangelistic trips, and have distributed thus something like 200 copies. Most of these were sold at hotels and on steamers, and some at the place of meeting. I find a great many people interested wherever I go. On my last trip to the eastern side of the province I sold 21 New Testaments. Whether we hear of it or not I feel sure that all this seed sowing, by the blessing of God, will result in good.

Rev. Mr. Dunlop of Fukui writes, “Since coming to Fukui, I have met a Bible student under somewhat unusual circumstances. Before coming here I was told that one of the few Fukui Christians is a man named Tanaka, serving a long sentence in prison, and converted in the prison a couple of years ago through reading a little semi-monthly paper, with a sample of Bible exposition, published at that time by Rev. W. Y. Jones.

“I went to see Mr. Tanaka as soon as possible, and was allowed a half hour of conversation with him on his Christian experience and the difficulties which he had found in his lonely reading of the Scriptures. He seems a man of ripe faith, and, like Joseph of old, the Lord has given him favor in the sight of the keepers of the prison.

“Since his boyhood he has been a criminal. After three previous

convictions for crimes of violence, he was sent up for life. When the Empress Dowager died, he was one of the 70,000 convicts who received the Imperial clemency,—his sentence being reduced to 20 years. He comes out in March 1905, and declares his intention to spend the rest of his days as a witness for Jesus Christ."

An event which is worthy of note is the recent departure of two Japanes ladies to Siam, who are to assist in the establishment of a Peeresses School in that country. It is not such a great matter of itself, but it is significant of the present tendency in the East and of what we may expect in the future. "If," says Joseph Cook, "the East be compared to a big man-of-war, Japan is the rudder of that ship." How important then is the increase of Bible distribution in Japan!

H. LOOMIS,

For the Committee.

**Summary of Scriptures issued during the Year
ending December 31st, 1903.**

	BIBLES.			TESTAMENTS.			Parts.	Total Copies.	Total Value Jap. Yen.
	Jap.	Eng.	Mis.	Jap.	Eng.	Mis.			
Colporters	1,330	330	35	26,113	5,084	80	49,367	82,339	5,922.87
Commission-sellers.....	2,673	784	139	16,099	2,933	298	21,808	44,734	8,660.66
Correspondents	291	99	5	2,681	1,111	13	2,345	6,545	1,455.49
Free Distribution	238	17		3,051	160	1	23,248	26,715	784.86
Free Grant	2			1,007			1	1,010	156.25
American Bible Society	43			480			82	605	106.96
B. & F. Bible Society.....	35			1,521			2,000	3,556	331.13
Osaka Depot	1,309	508	55	14,273	3,325	233	15,317	35,020	5,175.70
Cash Sales	248	58	5	2,042	221	12	1,904	4,490	770.27
Total	6,219	1,796	239	67,267	12,834	637	116,072	205,064	23,364.19

**Summary of Scriptures circulated during the Year
ending December 31st, 1903.**

	BIBLES.			TESTAMENTS.			Parts.	Total Copies.	Total Value Japanese Yen.	Amount for which Books were sold by Jap. Yen.
	Jap.	Eng.	Mis.	Jap.	Eng.	Mis.				
Sold by Colporters ...	1,715	342	17	17,742	3,834	129	38,722	62,501	6,412.86	6,412.86
" " Rev. K. E. } ...	38	18		1,491	480		2,447	4,474	251.68	251.68
" " Aurell } ...										
" " Mr. A. Law- } ...	79	26	2	7,706	1,041	9	12,501	21,364	739.76	739.76
" " rence } ...										
" " Com.-sellers...	2,343	625	57	13,139	3,444	205	20,184	39,997	6,975.77	4,477.45
" to Correspondents.	309	86	1	1,274	366		6,098	8,134	854.77	713.57
" for Free Dis- } ...	269	25	3	2,605	69	1	22,883	25,855	848.23	427.90
" tribution } ...										
" at Bible House...	248	58	5	2,042	221	12	1,904	4,490	770.27	598.64
Total	5,001	1,180	85	45,999	9,455	356	104,739	166,815	16,853.34	13,621.86
Free Grant.....	2			1,007			1	1,010	156.25	
Grand Total	5,003	1,180	85	47,006	9,455	356	104,740	167,825	17,009.59	13,621.86
1902.....	4,599	1,390	136	19,774	4,933	226	144,933	175,991	14,289.67	11,207.10
Increased in 1903.	404			27,232	4,522	130			2,719.92	2,414.76

1 Yen=1/- or 50 cents U. S. Currency.

TABLE OF PUBLICATION AND CIRCULATION
BEFORE UNION.

	British and Foreign Bible Society.*	National Bible Society of Scotland.*	American Bible Society.	Cash Receipts. Jap. Yen.‡
	Total Copies.	Total Copies.	Total Copies.	
1874	—	—	7,000	—
1875	—	368	12,000	—
1876	3,000	365	4,500	400.00
1877	†21,354	2,898	13,600	567.38
1878	255	6,305	22,631	596.00
1879	1,718	8,736	26,121	431.41
1880	4,706	10,579	65,973	628.60
1881	7,909	26,272	68,798	1,769.32
1882	6,766	33,322	38,439	1,988.25
1883	8,456	36,160	30,257	4,071.18
1884	9,280	41,746	35,771	5,313.65
1885	10,139	44,570	34,360	6,571.17
1886	6,544	53,336	41,345	7,247.70
1887	16,822	46,687	72,926	7,303.34
1888	37,703	52,219	59,485	8,078.74
1889	23,852	‡ —	40,201	6,229.29
1890	—	¶ 53,568	**31,163	**4,055.75
Total	158,504	419,131	604,570	55,251.78

* Cash Receipts not available. † 20,000 Free Grants. ‡ For 9 mos.
 ** For 6 mos. † Reports not at hand.
 ‡ The value of the yen prior to 1897 varied according to the fluctuations of the silver market from \$1.00 to 50 cents. U. S. Currency. In 1897 the gold standard was adopted and the value of the yen was fixed at about 50 cents. U. S. Currency.

BIBLE SOCIETIES' COMMITTEE FOR JAPAN.

	Free Grants.	Sales for Free Distrib.	Sales.	Total Copies.	Cash Rec'd. Jap. Yen*
1890 6 mos.	321	2,501	20,409	23,231	1,692.75
1891	1,397	2,563	24,035	27,995	2,030.26
1892	6,826	3,690	33,400	43,916	1,880.50
1893	40,615	12,032	23,573	76,220	5,106.65
1894	19,781	71,176	22,982	113,939	4,809.28
1895	129,376	100,159	28,028	257,563	5,166.90
1896	12,414	60,000	28,022	100,436	4,444.74
1897	1,179	13,873	42,771	57,823	4,298.92
1898	7,972	8,661	28,152	44,785	4,873.83
1899	8,252	16,952	73,215	98,419	7,208.73
1900	8,189	9,413	118,427	136,029	8,426.27
1901	45	10,855	170,592	181,492	11,098.35
1902	63	12,910	163,018	175,991	11,207.10
1903	1,010	25,855	140,960	167,825	13,621.86
Total	237,440	350,640	971,584	1,505,664	85,866.46

JAPAN BOOK AND TRACT SOCIETY
FOR THE YEAR ENDING DECEMBER,
31ST, 1903.

In the autumn of 1902 the Religious Tract Society informed us that owing to scarcity of funds they were obliged to cut down all their foreign grants and were therefore unable to give us more than £225. (\$1,125.—U. S. Gold) altogether, for the coming year. As the American Tract Society had written stating their willingness to help us and asking for information, a letter stating our needs was sent them in April, but brought no response.

Last December letters stating our position were sent to London and New York asking for a total grant of £660.—.—(\$3,300.—. U. S. Gold) a year. The American Tract Society have replied that they are unable to increase their grant, but the Religious Tract Society have promised us £400.—. (\$2,000. U. S. Gold) for this year (1904). We are truly thankful for this help; and, though it falls short of our needs, it will enable us to continue our attempt to give the Word of Life to this people in a form easy to be understood.

Our issues for 1903 are as follows:—

ISSUES 1903.

	Our Publications.			Published Elsewhere,	Total Copies.	Value Yen.
	Books.	Tracts.	Cards.			
Sales at Depot	111	11,678	575		12,364	150.78
„ to Correspondents ...	1,957	38,015	6,533	944	47,499	2,455.34
„ „ Book Shops	1,309	7,762	3,456	740	13,267	771.32
Total	3,377	57,455	10,564	1,734	73,130	3,377.44
Sales for Osaka Exhibition ...	1,000	182,200			183,200	2,298.50
Grants	15	1,559			1,574	34.43
Total	4,392	241,214	10,564	1,734	257,904	5,710.37

The Cash Sales at the Depot show a falling off as compared with 1902 of 7,392 copies and a decrease in value of Yen 99.41, thus making them only half what they were in 1901. This decrease

is largely due to the fact that our Depository is in such an out of the way place. We hope very shortly to move to more suitable quarters.

The copies sold to Correspondents and to Book Shops, taken together, are less than half the number for 1902 but their value is *Yen* 607.65 greater. This seems to show that the demand is changing; that whereas in former years missionaries used large numbers of our cheapest tracts and books, they have now begun to see that it is really more profitable to give away something rather fuller. This is as it should be.

The Grants include 1,250 tracts, value *Yen* 24., which were sent, in response to a request, for distribution among the Japanese residing in California. These were most gratefully received.

THE OSAKA EXHIBITION.

This Exhibition was open from March 1st. to July 31st, and afforded the opportunity for much special evangelistic effort. This work was originated by, and carried out under the direction of a committee appointed by the Missionary Association of Central Japan. Outside the Exhibition Grounds, but just facing the main entrance, a hall was secured where religious services were held almost continuously during the time the exhibition was open. On the roof was a large sign in Japanese, bearing the words, "Come and See." The Religious Tract Society gave us, for use in connection with the Exhibition, a special grant of £130. from their Centenary Fund and thus enabled us to send 181,200 tracts for general distribution among the visitors to the Exhibition and one thousand copies of "Why I Believe" for presentation to the stallholders, making a total, as nearly as can be reckoned, of 2,351,800 printed pages. These were all in Japanese.

The Rev. C. T. Warren of the C. M. S., Ōsaka, who most kindly took charge of these books and tracts, wrote the day after the exhibition opened,

"We had splendid meetings at the Exhibition Hall yesterday and at least 1,700 people were reached with the Gospel message. The tracts arrived in good time and I am looking after them."

And again after the exhibition had closed,

"The distribution was carried out chiefly as follows. An endeavor was made to give one tract to each person who came in and sat down. Sometimes, but not often, tracts were given to passers by. Several thousands were sent by post to inquirers living in districts away from any church. We received many postcards and letters of thanks for these. During our last fortnight at the Hall I arranged for packets of three tracts in an envelope to be distributed to all the shops in connection with the Exhibition. These were very well received."

GRANTS.

The Japanese are great readers and since the war broke out we have received many applications for tracts for distribution among the soldiers going to the front. Lack of funds has prevented us responding to the majority of these.

PUBLICATION.

The Society has, during the year, paid for the printing in Japanese of 4,000 Books and 303,000 Tracts, making a total of about 5,245,000 pages.

The Books include three separate editions, two of which were reprints. The other was:—

WHY I BELIEVE, by Rev. N. Tamura. This book was specially prepared for the Ōsaka Exhibition and is bound in a colored cloth cover bearing a design in gilt representing the entrance to the exhibition. It is a reprint of Mr. Tamura's well-known tracts:—

Why I Believe there is a God.

Why I Believe the Bible is the Word of God.

Why I Believe in the Divinity of Christ.

Why I Believe in the Immortality of the Soul.

Why I Believe in the Necessity of Salvation.

These tracts were first written several years ago and have had a large circulation. They answer questions which naturally rise in the minds of Japanese studying Christianity and now they are in a book form, it is believed their usefulness will be much increased.

The tracts published during the year include thirty-eight separate editions, twenty-seven of which were reprints. The new ones include seven by Rev. C. T. Warren of Ōsaka. These are short and simple and bid fair to have a large circulation, two editions of 5,000 of each being called for during the year.

Another new tract is a story from the Crimean War by Mr. Wm. George Smith, entitled, "A Soldier Saved from Death." Of this 15,000 copies were printed. The war with Russia has so increased the demand for this tract that since the beginning of February we have had 15,000 more copies printed.

During the year under review we also bought from other publishers 225 Books and 8,097 Tracts, these being required for stock and to fill orders received.

CASH ACCOUNT OF THE JAPAN BOOK AND TRACT SOCIETY FOR THE
YEAR ENDING DECEMBER 31ST, 1903.

RECEIPTS.

Cash in Hands of Treasurer, Jan. 1st	...	...	1,546.63	
Less Amount due to Agent	,,	...	<u>410.88</u>	1,135.75
Donations: Rev. J. Hind	...	...	20.00	
Miss. E. M. Keen	...	...	10.00	
Petty	...	...	<u>.16</u>	30.16

From Sales : Depot...	...	...	...	...	83.56	
Correspondents	...	...	...	...	1,344.89	
Book Shops	...	...	...	...	465.66	
Osaka Exhibition	...	...	...	...	<u>1,250.18</u>	3,144.29
Bank Interest	...	...	...	...		40.18
Amount owing to Treasurer, Dec. 31st...	...	...	...	...	596.31	
do Agent	„	...	...	...	<u>330.25</u>	<u>926.56</u>
						<u>Yen 5,276.94</u>

DISBURSEMENTS.

Printing Books and Tracts	...	...	...	...	2,272.98	
Literary Expenses	...	...	...	...	13.07	
New M. S. S. Pilgrim's Progress	...	...	...	...	125.00	
Books and Tracts Purchased	...	...	...	...	<u>103.46</u>	2,514.51
Management Expenses	...	...	...	...		1,200.00
Travelling...	...	...	...	...		26.04
Depot Expenses : Rent and Taxes	...	...	...	...	373.32	
Assistants' Salaries	...	...	...	...	478.50	
Stationery and Postage	...	...	...	...	169.84	
Freight and Packing	...	...	...	...	162.00	
Coal and Sundries	...	...	...	...	73.37	
Advertising	...	...	...	...	47.50	
Furniture	...	...	...	...	98.10	
Fire Insurance...	...	...	...	...	<u>100.00</u>	1,502.63
Returned to Various Correspondents	...	...	...	...		3.76
Deposit on Japanese Clerk's House	...	...	...	...		<u>30.00</u>
						<u>Yen 5,276.94</u>

Audited and found correct.

(Signed) B. C. HAWORTH. }
S. W. HAMBLIN. } *Auditors.*

CONCLUSION.

In conclusion we would thank God for these tokens that He is so evidently blessing our work. It is indeed His work, we are only His stewards. May He enable us to be faithful and take advantage of the many openings there now are here in Japan. Many of the people are dissatisfied with their old religions, and nearly all are willing and ready to receive and read our publications, and listen to the Gospel of Christ. If we are to buy up the opportunities in this time of wonderful openness to the Gospel, the work calls for increased prayer and effort on the part of those who have been, or are willing to become, helpers together with God, and with the workers here in the evangelization of Japan.

Abriged from

MR. GEORGE BRAITHWAITE'S

REPORT OF THE WORK IN 1903.

OTHER PUBLICATIONS.

As an appendix to the report of the Agent of the Japan Book and Tract Society it is fitting to add the following extract from the annual report of the American Board's Mission published May 28 (1904), as illustrating the volume of Christian literature issued apart from the Bible and Tract societies. It is to be regretted that this section cannot be made more complete by a statement of the work done by other Missions than those referred to below.

"The sale of books and tracts published by the Mission during the year amounted to 14,238 copies, aggregating 1,480,950 pages. The largest number of copies of any single book was 12,334 for Mr. Allchin's "The Prodigal Son." The next largest number was 7,016 for the *San Kōryō*, or the "Three Essential Principles of Christianity," an old but still popular tract by the first pastor of the Okayama Church. The above were all published at the expense of the Mission by the Keiseisha, a Japanese publishing house, which has been for many years in close relations with the Mission.

" Besides the publications named, the Mission has shared with the Council of the Allied Presbyterian Missions, and the American Methodist and Baptist Mission in the publication of Sunday school helps. These helps consist of leaflets, a monthly magazine, and a quarterly, of which the circulation is respectively 28,000, 1,150, and 1,800 copies. The expense to the Mission was last year \$79.97 United States currency.

" In addition to the books and tracts published for us, the Keiseisha has sold an aggregate of 12,148,200 pages of what may be regarded in a broad sense as Christian books, several of which were prepared by members of the Mission.

" It is interesting in this connection to notice the magazine published by Mr. Kanzō Uchimura called *Seisho Kenkyū* (Bible Study) with its circulation of over 2,000 copies. Mr. Uchimura acknowledges no affiliation with any denomination, but there is no question of the value of his services to the cause of Christianity.

" The Methodist Publishing House, which while a denominational establishment has a large general trade, reports sales of *yen*, 37,733 (\$18,866.50) for the year 1903."

There is a certain amount of duplication in the above figures, since both the last mentioned houses interchange publications with one another and with the Keiseisha.

THE UNION HYMNAL.

The union hymnal, which was referred to in the Record of last year as nearing its completion, was published in the latter part of November through the agency of the two Tōkyō firms, Kyōbunkwan and Keiseisha. It has been favorably received by the several churches interested in its preparation. The first edition consisting of more than fifteen thousand copies has already been largely disposed of.

The book contains an aggregate of four hundred and eighty-

five selections, many of them, both hymns and tunes, not hitherto published in Japan. About one in nine of the hymns are of Japanese authorship, the rest being translations. Of the whole number a fourth or thereabouts are the "Kyōtsu" or Uniform Hymns, which were prepared by the committee of compilers in conjunction with a committee representing the Episcopal church. They have appeared also in the "Ko-kin Seikashū," the new Episcopal hymnal published in 1901.

Uniformity has thus been secured throughout the whole Christian body in Japan for the hundred and twenty-five hymns or upwards most commonly employed in Christian worship, a fact that should contribute materially to the promotion of Christian fellowship.

It is further significant that in all the Protestant churches, except the Episcopal, one hymn-book entire has now come to be used for singing the praises of God. This is a condition which has no parallel elsewhere.

The hymnal is necessarily somewhat composite in character, owing to the varied musical tastes which obtain in the several churches. And it is larger by perhaps a hundred hymns than it would have been if prepared for a single denomination. The committee endeavored, however, to preserve such a measure of homogeneity as should render the book as a whole consistent with the best ideals in modern hymnology, and at the same time provide for the variety of uses to which it would naturally be put.

Besides the general body of hymns, numbering four hundred and thirty-two, there are about thirty "Specials," which are set to tunes of a somewhat more difficult character, or are suited particularly to the uses of choirs or schools. A collection of chants has also been provided.

The hymnal is issued in several styles, namely, with words alone, and with words and music combined in the usual way, and in one the Tonic Sol-fa soprano is added to the ordinary staff notation. There is also an edition containing a small Baptist supplement, prepared for use amongst Baptist churches.

The following extract from a personal letter addressed to the undersigned will serve further to indicate the status of the book and the place it seems calculated to fill.

"It is well that the music chosen is of so high a character. There is plenty of that which is easy and within the reach of every one and yet it was necessary that room be given, much room, for expansion. Japan and its churches are bound to grow in all three dimensions. The Japanese are making tremendous strides in music, a fact with which any one who comes at all in contact with the school life of the country cannot but be impressed. It is highly important that society at large shall not distance the churches in this respect, especially in the character of the music available. The best tunes from occidental countries are in the collection."

With regard to the work as a whole, the hope and prayer of the compilers will be joined in by all who are interested in the movement and in the issues with which it is identified "that under the Divine blessing the hymnal may be a means of uniting the hearts of believers and building them up in faith and holy living."

THEODORE M. MACNAIR.
Secretary of the Hymnal Committee.

A SURVEY OF YOUNG MEN'S CHRISTIAN ASSOCIATION WORK IN JAPAN FOR 1903.

I. NATIONAL UNION EFFECTED.

One of the cardinal events in the Association work for the year

Note.—The above statement was written in January. Since that time the Union Hymnal has had a rapid sale. Counting the various styles and editions more than 50,000 copies have been sold, and more still would have been found purchasers had not one of the popular editions become exhausted. Through a misunderstanding on the part of the printer the plates for this edition were destroyed. They are now in process of renewal, but some months must elapse before the new plates will be ready for the press.

THE EDITOR.

1903 was the harmonious amalgamation on July 25 of the two departments, the student and the city, which had been separate organisations. The proposal had been before the members for some months, and after full consideration, the opposition of a few was almost entirely overcome and a harmonious union was effected. This national union embraces fifty-one student associations with 1,450 members and six city associations with 1100 members. Of this total over one half are active members, that is, members of evangelical churches.

II. EXPANSION.

New associations were gained during the year, including the Okayama High School, the Ōsaka Medical School, and the Ōsaka Higher Technical School. Of these three student associations, the last is the strongest. It already exercises a powerful influence upon all the other associations of its district and has established a successful boarding home or hostel, which is presided over by one of the professors of the school. The Kyōto City Association was formed in October with exceptionally strong backing of the most prominent Christian men in the city. The Association received great impetus from the visit of Mr. Joshua Levering, a Baltimore merchant and member of the International Committee of Young Men's Christian Associations, who was accorded a reception by the Chamber of Commerce. Kyōto and Nagoya City Associations were admitted to the Union. The conference of representatives of city associations at Arima was attended by thirty men of exceptional ability, and was a great advance over two years ago.

III. PUBLIC RECOGNITION.

The Association has obtained public recognition in a marked degree. In May the Tokyo Association celebrated the tenth anniversary of the erection of its building, publishing a souvenir volume which was well received by non-Christian business men. The daily press gave much space to the occasion and in every way seemed to show sympathy with practical Christian work. The

anniversary was also made the occasion for beginning a canvass for a *yen*, 10,000 additional endowment fund. A score of the members were organised into a canvassing committee to see every one of the members and ask for contributions. Beside that, a special committee undertook the canvass of leading firms with the result that three firms, the Mitsui, the Mitsubishi, and the Murai, contributed *yen*, 1,000 each. An American tourist contributed another *yen* 1,000, and the directors and secretaries became responsible for a thousand, so that nearly *yen*, 5,000. is in hand. But for the outbreak of war, there were bright prospects for gaining the remaining *yen*, 5,000 within a year from the anniversary.

The canvass for a building lot in Nagasaki has also revealed how cordial non-Christian Japanese business men feel toward the Association. The governor and mayor and other prominent citizens have given the movement not only nominal, but real support, and have subscribed liberally.

At the Ōsaka Exposition, the Association was permitted to show views of Association buildings and work throughout the world, which was a means of bringing Christian work to the attention of thousands who otherwise hardly realise its existence.

The whole Association movement suffered severe loss in the death of the Hon. K. Kataoka, for several years President of the Lower House, who was at the time of his death the faithful President of the Tōkyō Association. We have been fortunate, however, in securing Mr. Ebara, educator and member of Parliament as his successor.

IV. NEW SECRETARIES.

A year ago, the chief problem confronting us was the increase of the Japanese secretarial force. We are very thankful to report that several men have been secured since then, namely: Mr. Yoshizaki for Kyōto; Mr. Sumi for Yokohama, Mr. Andō for Ōsaka, and Mr. Nishikawa (acting secretary) for Kōbe. All these men have served apprenticeship in Christian work or in Association

work, and will not only enable the local Associations to make unprecedented progress, but will raise the standard of the movement throughout the country. There are yet, however, vacancies in two or three cities. Mr. Nishikawa is only temporary, the Nagasaki Association will probably need a man before the end of this year, and in Ōsaka a second secretary for the religious and general executive work is desired. It is our general policy, however, as far as possible to refrain from taking men from other Christian work. In order to train men a scholarship fund has been secured and one holder has been found. He will be trained in Tōkyō Association.

In addition to the Japanese secretaries, the force of foreign secretaries has been increased by the coming of Mr. and Mrs. N. Wilbur Helm who will ultimately work in Nagasaki and surrounding district.

V. ASSOCIATION TEACHERS.

The number of Association teachers in Government schools, who are a sort of supplementary secretarial force, has been increased during the year to a total of eighteen. The work of these men, both as teachers and as Christian workers, has commended itself alike to the educational authorities and to the mission body. They are teaching Bible classes with an average attendance of 300 a week and are helping many of the weak churches. In two towns their work has been the means of opening the places to active missionary effort. Their hearts have been gladdened by the baptism of a number of their Bible students during the year, and others have come to the point of deciding to follow Christ. In connection with the summer conference in July, an eight day conference for the Association teachers and for younger missionaries proved very impressive and helpful. Methods of teaching English and the Bible, as well as the culture of the spiritual life were all carefully provided for.

VI. FINANCES.

In response to the appeal of the National Committee, the

American International Committee has granted a subsidy of \$ 1,600 for the coming year. Half of this amount is to be used to help pay the salaries of local secretaries. The other half will be devoted as heretofore to the national work. This subsidy is conditional upon the raising of at least one-third of that amount in Japan. The disposition of it, however, is left to the Japanese Committee.

The finances of the Union have been somewhat straitened owing to the employing of two national secretaries, one for the city and one for the student department. Beginning with the year 1904, both departments will be put in charge of one secretary, so that, while the year 1903 closes with a deficit of *yen* 200, there is every prospect that the next year will close free of debt. The work has been liberally supported, both by Japanese and by foreign friends.

VII. BUILDING MOVEMENTS.

The following building movements are in progress: At Nagasaki there is an attempt being made to raise *yen*, 6,000 for a lot upon which a building will be erected with the *yen*, 20,000 already raised in America. *Yen*, 3,000 has already been secured. In Kagoshima and Sendai about *yen*, 1,000 is being raised for student Association homes. This amount will be doubled by American Associations. The wealthiest man in the Sendai region, a non-Christian, has offered to give as high as *yen*, 5,000, if *yen*, 2,500 is secured from other friends in Japan. The war, however, may prevent the speedy realization of this offer. Ōsaka has begun to raise *yen*, 1,200 to put up offices and class rooms in the rear of the present assembly hall. The Niigata building movement is at present dormant, although the lot and some funds toward the building are in hand. Yokohama Directors have decided on a canvass for *yen*, 3,000 to purchase or erect a small building, but the movement is postponed by reason of the war. Kyōto Higher School Association has begun a canvass for funds to enlarge the present building which is entirely inadequate for dormitory purposes.

VIII. THE RELIGIOUS WORK.

The religious work of the Association has continued to occupy a central place. Bible classes, including those taught by the Association teachers, have enrolled an average of one thousand different men each week, of whom the majority are studying the English Bible. A large proportion of the direct results of the year may be traced to these Bible classes. In order to facilitate the entrance of young men into proper classes, Bible class directories have been published by the Ōsaka and Tōkyō Associations, giving the time, subject, leader and, language of each class.

Individual work for individuals has been promoted by the formation of a number of select groups, whose aim has been to bring their fellow students to Christ. As a guide to their study, special outlines have been prepared from month to month, and Mr. Mott's booklet on personal work has been widely distributed. The associate members are the material upon which the active members work, bringing to bear Christian influence, and gradually leading them to believe in Christ and affiliate themselves with some church. In point of fact, there have been a number of baptisms from among the associate members within the past year. Although the city Associations are composed to a large extent of students, especially in Tōkyō and Sapporo, it is gratifying to note that they have won a strong hold upon the commercial class. This gain has been particularly noticeable in Tōkyō where Bible classes have been started among business men, especially employees of the Japan Mail S. S. Company. Evangelistic meetings have not been so numerous as during the previous year, but speakers like Mr. Ebara and President Hall under Association auspices have reached a large number of young men. The regular visitation of the Association secretaries and committee men has also brought the Gospel message to several thousand men in all parts of the Empire. The value of the secretarial visitation to forty student centers each year as a religious stimulant should not be overlooked in any estimate of the

influence of the Association. During the summer and winter vacations several bands of students undertook evangelistic work in the country districts with great profit to themselves and to the regions visited. The summer conference at Arima was as usual a spiritual power. In addition to the strong Bible-study lectures, inspiring addresses were given on devotional and intellectual questions. The missionary spirit has been quickened by the observance of the Day of Prayer for Christian Workers in November, for which special articles were issued in the religious press, and special meetings held in many churches. Missionary biographies, like "Livingstone," continue to be circulated among young men. During the year Dr. Rijnhart of Tibet stirred the hearts of many young men in Tōkyō by her account of missionary experiences and the martyrdom of her husband on the borders of Tibet.

IX. PUBLICATIONS.

Publications have been a powerful agency in introducing Christian truth among young men. The only new publications brought out have been "Temptations of Students" by Mr. Mott, which includes both English and Japanese versions and two addresses of President Hall. "The Association Map of Tōkyō" showing all the Christian work of the city, has met with a favorable reception.

X. EDUCATIONAL.

English evening schools connected with the city Associations have enrolled several hundred men, mostly from the commercial class, who have been brought under the influence of the religious and social work. Osaka has conducted the largest and most fruitful school. Lectures on educational and moral topics have also attracted large numbers of men, especially in Tōkyō.

XI. SOCIAL.

The social work has consisted in social evenings at homes or at the buildings and in the provision of games, music, and, reading

rooms. Several country outings have been held. The Tōkyō and Yokohama Associations co-operated in the summer in conducting a successful seaside home for young men at Hayama. A gymnasium class was opened in Tōkyō under the leadership of a Christian graduate of the National Athletic Society.

XII. WORLD-WIDE RELATIONSHIPS.

The next conference of the World's Student Christian Federation was expected to meet in Japan until the outbreak of war made that quite impossible. Nevertheless, the expectation of such a great event has been a distinct stimulant to the Associations, and has brought home to them their membership in this league of the Christian students of the world.

The day of Prayer for the Students of the World was heartily observed by Associations and Churches on the second Sunday in February, and was made the occasion for quickening this feeling of partnership in the conquest of the world for Christ.

Since war became imminent, the Associations have been planning to undertake work among the soldiers on the same lines as were followed by the English and American Associations in the West in recent years.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

To deepen and spread among all young women the knowledge of their Lord, Jesus Christ, and to win them to His service; to present to them the ideal of a life spiritually, intellectually, physically developed, and to use every available means for aiding them in the attainment of this ideal,—this is the object of the Young Women's Christian Association.

Its method is to associate young women with kindred tastes and interests in organisations for mutual help and for service, the organisation to act within a fairly defined field and to be used as

a means of bringing to its members whatever opportunities they need.

At so early a stage in its entrance upon a new field, the Young Women's Christian Association finds it difficult to outline the plan it will follow in its work. It has, however, reached several general conclusions which will guide and shape its efforts in the next few years.

1. Its first work it feels to be among the young woman of the student class. Though the need may not be so apparent among them as it is among factory girls, yet a foundation for a more permanent work will be laid among them since it is the educated young women who can best help all womanhood.

2. The Young Women's Christian Association comes to a non-Christian land at the call of its missionaries. It comes not to encroach upon nor to repeat their work but to supplement it. It, therefore, recognises that its legitimate field among students is in non-mission schools, where the church itself can not go.

3. More than in Christian lands the Association will aim to be an evangelising force. The plan which it hopes will prove a fruitful one is the banding together of all the Christian young women in any particular school or college and by devotional meetings and Bible classes bringing them to realise and fulfil their obligation of personal service among all the young women of that school. And while it seeks to plant His Kingdom in one or two schools and will establish it with eager hope, it looks forward to the day when there shall come to all the strength of unity, when throughout Japan young women shall learn to know Him and in love serve one another.

THERESA E. MORRISON,
Secretary of the Young Women's Christian
Association.

THE EVANGELISTIC WORK CARRIED ON AT THE ŌSAKA, EXHIBITION,

MARCH 1ST TO JULY 31ST, 1903.

This work was originated by, and carried out under the direction of a committee appointed by the Missionary Association of Central Japan.

At the meeting of the Association held Dec. 17th, 1901, the first committee, a committee of three, was appointed to consider plans and report at the next regular meeting in March. That Committee's recommendations, after some amendments, were adopted.

A committee provided for by the action of the Association was soon at work in earnest to secure the best possible results in the way of accommodation for the work and the workers. The original purpose of the committee was to obtain space inside of the Exhibition grounds. This seemed to be the initial thought of all, but it was soon discovered that we were met by imposed conditions which we could not consent to be hampered by. If space were taken inside of the Exhibition, these could be only a kind of tea-house affair where Christian books could be shown to those who came in to rest, while an explanation of the books was given in a conversational style. The process of printing and binding books would be permitted, but a hall for preaching and for the sale of Scriptures and Christian Literature would not be allowed. The question of renting ground in immediate proximity to the Exhibition and erecting a tent on it, was next considered. This was soon abandoned for it was reported that such a piece of ground as would be available could not be rented for less than 1,000 or 1,200 *yen*. Finally, we heard of a man who intended to put up a row of five houses near the Exhibition. This was rented and it proved to be so exactly in front of the Main Gate that the signs of the Mission Hall were about the only ones that were seen through its archway.

There was considerable regret that the audience room was not

a half larger. When the three houses were rented, all the five were at our disposal. At the next meeting of the committee the renting of the three houses was reported, and it was at once decided to get one more house. But in the meantime the other two had been rented to other parties and the fourth house could not be secured for the use of the Mission Hall. Everytime that we went to the place, the impression came to us of having failed to secure large enough quarters. But in this we acted more wisely than we knew, as was learned afterwards. There was so much noise from passing vehicles on the street that the Hall proved to be just about the right size to enable all inside to hear well.

There was no long *enzetsukwai* (lecture) style of speaking done at the Hall. The time allotted to each meeting was generally limited to thirty or forty minutes. In that time two short, pointed speeches were made and an opportunity offered for any to hand in their names and addresses, thereby signifying their desire to receive further instruction in Christianity. This was deviated from somewhat, notably by the Episcopal Group, during the second two weeks that they were in charge of the Hall. During these two weeks and the last three days of union meetings, only one, but a somewhat longer, speech was given at each meeting. And such preaching! Rarely, if ever, has it been equaled in Japan; for, at the Hall there was the plain, earnest presentation of Christ and His teachings. Japanese and Europeans alike were stirred by those hourly throngs of earnest faces, to improve the opportunity to give them some knowledge of the way of life. This was pre-eminently characteristic of the preaching of the Hall. Philosophy, sociology, and kindred subjects were not the themes for speech and discussion at any time during the continuance of that work. It is a cause for profound gratitude to God that there was no tendency to do anything else than declare the cardinal doctrines of the Evangelistic Faith. The distribution of tracts went on daily, with the preaching. The sale of Bibles and Christian literature was continuously and vigorously pushed. The Bible Societies and the Ōsaka Christian book stores had one of the

rooms in the buildings, and constantly used their endeavors to reach the masses. The Bible Societies salesmen had their lodgings in the upstairs rooms, as did also the preachers in attendance from abroad.

With these colporteurs out upon the streets, together with the corps of workers who came daily from the city churches to act as ushers and invite people into the meetings, there was every inducement to passers-by to give heed to the conspicuous sign on the roof, "Come and See."

All the smaller signs on the building were selected for their fitness to present some truth to readers. No doubt many a Christian was moved to offer a prayer to God for His blessing upon those whom he saw reading those passages of Holy Scripture. On the left, "Thou shalt love thy neighbor as thyself." Low down on the right was an upright board with the words; "Righteousness exalteth a nation but sin is a reproach to any people." On a similar board to the left, "What must I do to be saved? Believe on The Lord Jesus and thou shalt be saved." While between these two was a long board having on it, "The time is fulfilled, the kingdom of God is at hand, repent ye and believe the Gospel."

THE AUDIENCES.

The character of the audiences was noteworthy. By no means were they composed of the lower classes only, many of good positions in official and social circles attended. Even one nobleman was there, *in cognito*, and was so much impressed by what he heard and saw that he bought a Bible and hymn book. We know this because we have learned that he is studying the books since his return to Tōkyō. An evangelist in a country field received the names of a half dozen persons who at the Hall had signified their desire to investigate the teachings of Christianity. On looking them up he found that they were all prominent men in the region. This gave him an introduction to them and an entrance into their homes as a Christian minister. Were it not for this, it is likely that he

never could have made their acquaintance and gotten the opportunity to teach them the Gospel. Farmers, trades people, teachers, students, officials, priests, jinrikishamen, old men and women, young men and young women, all these were there at the meetings. These promiscuous assemblies were composed of people from all parts of the Empire. Every prefecture had its listeners at the Hall. The preaching, therefore, was a most extensive sowing of the seed of Truth.

The behavior, too, of those audiences, was truly surprising throughout the meetings. It would not have been wondered at if the enemies of the truth had been stirred up by sight of the evident success of the work to interfere with and oppose it but with one or two unimportant exceptions, the meetings were quiet and undisturbed. The people who came in respected the request to take off their hats and desist from smoking in the Hall. More than that, frequently the speakers, Japanese and Missionaries, were greeted with hearty hand clapping at the close of their addresses. Multitudes of the people were ignorant of Christianity, but it is quite certain that many of them went away to some degree enlightened as to the growing influence which Christianity is attaining in their land and as to the need of its principles and power among their own people.

CONTRIBUTIONS.

The first estimate of the expenses likely to be needed was *yen*, 2,000.00 but it was quickly changed to *yen*, 3,000.00. With this as the basis of our appeal, donations were solicited from the missionary community. Christian friends outside of the missionary body were also informed about the plans for the Exhibition Gospel Work and their aid was also solicited for it. The Japanese pastors were from the first month zealous in their desire to have such a work undertaken. Their co-operation was counted upon as an assured fact and an essential part, if the enterprise was to succeed. They pledged the churches for *yen* 200, or one-tenth of the original estimate of the cost of the work.

The attitude of the Committee was that this undertaking must be carried only as far as support was assured and it must not close with a debt. In the early months, however, we had to walk by faith. When the contracts were made which involved a goodly share of the expenditures, scarcely any money was in sight. For example, the building had to be rented for thirteen months, from July 1st. 1902 to July 31st. 1903, in order to secure the use of it during the five months of the Exhibition. It was true, however, that payment at no time exceeded the receipts, but on the contrary, there was always a balance in the treasury. The Boards having missions in Japan, or their missions, were each appealed to appropriate to this work an amount equal to the rent of a good chapel in the city. Several Boards or the missions gave the full amount or more. While others gave smaller amounts. Ten or twelve Boards contributed in this way. The result of the appeal for financial help was that, instead of *yen*, 3,000.00, *yen*, 4,440.64 was received. The Japanese friends promised *yen* 200.00, but gave *yen* 375.90. A number of gifts were made at the Hall by Christians who felt grateful for the good the meetings did them, and a few by those who were unbelievers.

Then too, the committee, had the most helpful knowledge of the prayers that were being offered for their guidance and for the success of the effort to preach the Gospel to visitors at the Exhibition. It was cheering and encouraging to learn from different sources that persons and families were so deeply interested in the purpose shown by the Association in the appointment of its committee, that they prayed daily for God's blessing upon it.

SPECIAL PRINTING.

The special printing which the efficiency of the work demanded consisted in a map of the City of Osaka, the Mission Hall hymn books, the slips for the names of the inquirers and a ten thousand edition of the tract "Reasons for the Christian Faith." All of these were on hand for use from the beginning, except the tract which

was issued toward the close of the work. It was pronounced so admirable and so much better than several of the smaller tracts combined, that it was selected for use in this way. The Map of Ōsaka was intended to be a church guide to all strangers, whether Christians or only inquirers.

DR. PENTECOST'S HELP.

Following the instructions of the committee, efforts were made to secure the presence of some distinguished visitors or visitors in the city during the Exhibition. Letters to the United States on the subject resulted in the coming of Dr. Pentecost for a week's meetings in the Y.M.C.A. Hall and some of the churches. His meetings were arranged for as a part of the work, or an addition to that of the Mission Hall. The expenses were met by payments from the funds contributed for its general use.

The week which Dr. Pentecost spent in Osaka was devoted to such preaching as tended to the building up of the faith of believers upon the truths which are most surely accepted among us. He had the power and conviction of one with a message from God. He had the happy faculty of making profound truths easy of comprehension and attractive to those seeking to understand them.

THE DAILY ROUTINE.

At this point as well as at any other may be related some of the things which will indicate the activity which appeared in the conduct of the meetings. It has already been intimated that the success in gathering people into the Hall was greater by far than had been expected, indeed, almost phenomenal.

The singing of Gospel hymns with the organ accompaniment was a means of collecting the people and of interesting them also. For the faithful service which many of the ladies rendered in this direction an expression of hearty thanks is deserved.

There were a number of persons whose assistance was hourly

needed to distribute tracts, and papers for the names of would-be inquirers. There was generally a sufficient volunteer force on hand to do this work under the guidance of a preacher or pastor.

The addressing and mailing of the names received and of tracts to all those who had written their names was a laborious task. Each group of allied missions was allowed the privilege of selecting from those received while it was in charge such of the names as it would be responsible for, and the remainder were turned over to the committee specially appointed for that duty. All the names and addresses were faithfully made known to that particular church or chapel which could best find the owner and give him further teaching and guidance. This was perhaps the most difficult and wearying part of the whole work. But in doing it, the promise to point out a way for further study of Christianity was fulfilled to those who handed in their names. It was absolutely necessary, if the influence of the Hall were to be followed up.

There was also the very important item of feeding such a force of workers day by day. The speakers who came into the city for this special purpose were housed and fed at the Hall. All their expenses of travel were paid as well. At times there were as many as twenty or even twenty-five persons on hand when supper time came. It called for careful attention and not a little labor to provide for them. The companies that sat down to those simple repasts were of the happiest kind.

One item of the plan agreed upon was never carried out, indeed, it was wholly omitted except for the first ten days, when union meetings were held. That was the decision to employ a resident evangelist for the entire duration of the meetings, No man could have endured the physical strain necessary to fill such a position. It is not discrediting any one to say that it is doubtful if any man would have been able to stand the mental strain. What proved a better plan, and the one which was put into effect, was to leave that and all the particulars of the meetings with each group while it was in charge. Distributing the management among the

groups worked most admirably, It was probably the best method that could have been decided upon.

The share of the Bible Societies Committee and of the Japan Book and Tract Society in this work has been mentioned on an earlier page of this pamphlet.

One or two things are deserving of a few words as helping to reveal the usefulness and good of the Mission Hall. The effect upon those who took part in the work was most beneficial. All, whether pastors, missionaries, or laymen, were aroused to new enthusiasm and devotion. There was much individual, face to face, teaching done. An invitation was constantly posted asking those who desired to do so, to walk up stairs where they could make inquiries and have them answered. Not a few availed themselves of the opportunity to receive this personal instruction. From such personal conferences, fresh courage and joy have been born as well as new resolves and hopes.

ATTENDANCE.

The total attendance upon the meetings for the five months was the almost incredible number of 246,000 souls. As there were about four million who went into the Exhibition, our Hall received on an average of one visitor for every sixteen who attended the Exhibition. Sixteen thousand names of inquirers were received. That means, as indicated above, that efforts will be made to reach every one of these people with fuller teaching about the way of salvation.

Abridged from the Report of the Rev. T. C. WINN.

* Days and Groups.	Number of meetings.	No. of addresses delivered.	Attendance.	No. of persons signing papers asking for further instructions.
13 days, United Effort	151	229	23,465	1,029
28 days, Baptist Group	242	389	36,488	2,180
28 days, Congregational Group	320	446	49,356	3,326
28 days, Presbyterian Group	245	545	38,956	2,035
28 days, Methodist Group	313	622	41,222	3,309
28 days, Episcopal Group	399	535	56,681	4,342
Total	1,670	2,766	246,168	16,221

THE WORK OF MISSIONS AND ALLIED CHURCHES.

THE AMERICAN BAPTIST MISSIONARY UNION AND SOUTHERN BAPTIST CONVENTION.

The thirtieth anniversary of the organisation of the Yokohama Baptist Church in March of 1903 calls to mind the fact that the American Baptist Missionary Union has been working in Japan for a generation. For half of this time the missionary force was small and the centers of work few. About fifteen years ago a large reinforcement came to the help of those on the field. An annual Conference was organised and from that time the work has been pushed more and more systematically. This same date witnessed the arrival of the pioneers in the work of the Southern Baptist Convention, the missionary organisation of the Baptists of the southern states of America's great Republic. That the work of these two societies might not overlap, and, also, that Baptist missionary effort in Japan might be as extensive as possible, the young men of the S. B. C. took Kyūshū as their field of labor, a section of the Empire in which Baptist work had not then been opened. Their Stations now numbering five,—Kokura, Fukuoka, Nagasaki, Kumamoto and Kagoshima—are manned by six men and their wives all of whom have been on the field during the year. The A. B. M. U. has nine places of missionary residence, Yokohama, Tōkyō, Kōbe, Himeji, Sendai, Chōfu (near Shimonoseki) Ōsaka, and Mito and Otaru in the Hokkaidō. Nemuro also in the Hokkaidō, is a station of the society but has had no resident missionary for some years. The missionary force numbers, fifty-eight, about thirty per cent. of whom have been absent from the field six months or more during the year.

The Mission has suffered much from sickness since summer. Because of illness one person has been forced to return to the United States after a residence of only two years in Japan and several others have been laid aside for months. The going on furlough of those who have well earned their rest and the prospective furloughs of others in a short time, coupled with the illness of so many, has greatly crippled the Mission's strength and bids fair to cripple it much more, as those who have returned from furlough and the single reinforcement, Miss Katharine A. Dodge designated to the Mary L. Colby Home (Girls' School), Yokohama, number, less than those going.

The absence for some six months of Capt. Bickel of the Fukuin-maru (Gospel Ship) stopped its most interesting trips for that length of time, for no other one could carry on this missionary captain's arduous work. The only vessel of its kind in Japanese waters, it has a unique opportunity among the islands of the Inland Sea where dwell thousands who could not be reached with the Gospel Story did not the Fukuin-maru carry it to them. It has established two central preaching places and at least once in two months visits twelve others. Besides these, three hundred are visited systematically, though at longer intervals. On a low estimate, 40,000. different people gather in the meetings Capt. Bickel and the evangelists associated with him hold. However difficult has been the entrance to a village on the first visit, the little white-ship is most cordially welcomed when she appears a second time. She is now known throughout the length and breadth of the Inland Sea and is exerting an influence that will surely one day bear tangible fruit, in the conversion of many souls to Christ.

At the last Annual Conference the Committee on Evangelistic work reported as follows as to opportunities in Japan :—

“ Our encouragements are more in number than God's promises. The continued growth in the schools of all grades shows that the intellectual life of Japan is growing more and intense. This intellectual growth is slowly killing the old superstitions and

their prejudices. Anti-theistic teaching, it is true, greatly predominates, but in spite of themselves, the teachers must teach much of that righteousness which Christ first taught, and this righteousness is showing the people, almost unconsciously, the imperfections of their philosophies, and their own sins. Persistent Christian work has greatly helped to this result. The old religions taught almost nothing of sin. As Mr. Parshley writes, 'Harlotry, drunkenness, dishonesty, are no bar to a profession of these creeds.' The people learned accordingly, but an awakening has begun, as the social evil agitation, growing dissatisfaction with the lives of many priests, growing temperance agitation, etc. amply show. And now the nation feels disgraced by a widespread corruption among the leading men of its schools, the centers of this philosophic teaching. It is safe to say that in the last ten years the ideas of sin have greatly broadened and deepened in the minds of multitudes in Japan. They begin to feel that their philosophies are not life-giving and that they must have something better. There is some looking toward Christianity. Reports show often greater readiness to hear. Some are beginning to see in Christianity a power that can reclaim their wayward ones, and to appeal to it. In all this there is strong encouragement to witness unceasingly in seeking to turn the eyes of this people to the Lord Christ. But our work is not alone for Japan. The Chinese are beginning to come in hundreds to Japan's schools and to ask also for teachers and advisers. Siam and Japan are closest friends and even from the native states of India students come to this land. The alliance with England greatly increases Japan's influence. It is becoming increasingly evident that Japan is to be a leader in all Eastern Asia. This means that if we win Japan her influence will be a mighty help to Christian work in half of Asia. But if we fail in Japan our success will be vastly more difficult in all these countries. In the statesmanship of missions Japan is growing in importance and there is absolute need that the home churches join at once with the Japanese churches in a more mighty evangelistic effort to win this land to Christ."

This is the opportunity that is ours. The tide is at the flood, but our "sinews of war" in men and money do not suffice. Our missionary force does not suffice for the maintenance of our long established work, to say nothing of entering upon advance work. And were all the men now looking forward to the ministry ready for work to-day, they would not suffice to fill the places that are calling for help. Then there is the question of money.

The report continues: "We are hampered by lack of funds. For years we have been trying to hold our own only. Work costs more in Japan [than in other lands]. Comparing appropriations for evangelistic, school, and medicinal work only in China and Japan for the years 1901 and 1902, and adding all raised by native churches and received for work on these fields, it is seen that the noble work in China, with more native workers, churches, outstations, and schools than Japan has, cost about \$5,000 less than this work in Japan. This is not due to wastefulness on our part but to higher and increasing prices. We are helpless. More money is needed for this work and without it, the work must be narrowed down. We believe in developing giving in the churches, but they are too small to meet the extra needs, even though all gave a full tenth."

It has been a year of especial opportunity and of especial effort along evangelistic lines. From all sides have come reports of spreading interest. The people at large have seemed to be awaking, as not for years before, to the import and to the importance of Christianity's message. Baptists in common with others were glad to bear their part of the burden and to accept their share in the privileges of the Ōsaka Exposition "Gospel Hall" work, and now in the city of Ōsaka especially and to some extent in other parts of the Empire are sharing in the results. The Liuchiu work has been continued with encouragement.

The churches are strengthening their mutual relations year by year. The Annual National Convention (Nen Kwai) is firmly established. In 1903 it met in Ōsaka. There were present al-

together some forty pastors, evangelists and laymen, representing the whole Empire from the Hokkaidō to Kyushu. The topics discussed.—Baptist Educational work, Self-support, Proportionate Giving—were timely and indicative of at least some of the lines of thought that are engaging the attention of the denomination. Besides the Annual National Convention there are four local annual associations which consider local matters and problems.

The S. B. C. mission having no educational work, bend all their energies to evangelistic effort. Special series of meetings have met with great success. New churches have been organised and several scores of converts gathered into the number of the saved.

The educational work with its allied evangelistic effort has gone on as usual and with good success. The Kōbe kindergarten is essentially a "settlement" work and has renovated the district in which it is. The Tōkyō kindergartens are both growing in influence and in the esteem of their constituencies. The Yokohama and Tōkyō day schools are doing their work well and successfully. The girls' schools have continued on the even tenor of their ways.

The growth of two girls' schools has necessitated enlargement. The Sarah Curtis Home, Tōkyō expects soon to make a large addition to its present buildings, and the Ella O. Patrick Home, Sendai has been compelled to enlarge its dormitory and to put up a recitation hall. The Mary L. Colby Home, Yokohama, graduated in April the best class in its history. The Hinomoto Girls' School, Himeji, is gaining in the esteem of the people of that town, who are sending their girls to it in increasing numbers. The compound of this school has been enlarged by the purchase of an adjoining lot. These schools are all far more than "educational establishments." Their work in the formation of the character of their pupils and the resulting influence on Japan's womanhood and on her family life is beyond estimation, and the evangelistic work for children and women centering in them defies tabulation.

By far the large majority of the mission Sunday schools are

carried on by the pupils in the girls' schools. The year has brought back to Duncan Academy (Tōkyō Gakuin), the boys' school in Tōkyō, Prof. Clement from his furlough. Prof. Topping was in charge during his absence. The Academy has been facing serious problems, but solutions are being found and the outlook is most hopeful. A raising of the grade is in contemplation, whereby candidates for the Theological Seminary may be able to secure better preparation for entering that institution, while others may advance beyond the grade which the school now opens to them. Of the Seminary, Pres. Dearing says that never has it had on the whole so excellent a lot of men as now. They come from all over the Empire and represent both the Baptist societies working in Japan. Theory and practice go hand in hand in their training, as some fifteen different services are held by them each week, besides the considerable amount of house to house visiting they do. The "Special Lesson" of the Seminary is a special feature. It is open to any one who may wish to come, at a merely nominal expense, whether he be pastor, evangelist, or layman; whoever wishes to fit himself for better Christian work is welcome. It is most satisfactorily attended and has long since passed the experimental stage. It has proved a good feeder to the regular course and as can be easily seen brings the seminary into close touch with the churches, and is of great help to them in their work. It may be interesting to note here that about one in one hundred of the membership of Baptist churches is looking forward to evangelistic or pastoral work; also, that one of the Seminary graduates after ordination and several years spent in the pastorate has gone to the southern Baptist Theological Seminary, Louisville Ky. U. S. A. to better prepare himself for work in his native land. He will probably find a position on the teaching staff of the seminary on his return. The Seminary is filling an enlarging place in the esteem of the churches, and the loyalty of the alumni to their Theological alma mater is a source of deep satisfaction.

Because of a lack of money and also of men who can give their

time to such effort, Baptist Publication work is at a low ebb. This is a serious handicap. Could this condition be overcome, great benefit would result, as one desideratum of denominational growth is a denominational literature. The Baptist Recorder. (Kyōhō) still serves as a monthly news-letter between the churches, and Gleanings serves to keep the members of the two missions in touch with each other and to let friends in the home-land know what they are doing. Rev. W. B. Parshley and Mr. Fujimoto have worked steadily as members of the committee that has given to the Japanese Churches "The Union Hymnal." While on furlough Prof. E. W. Clement brought out "A Hand book of Modern Japan" which is receiving merited praise at the hands of the reviewers. His wife, Mrs. Nellie Hall Clement, has written "Japanese Sketches," which, clothed most prettily, is a most interesting and helpful little pamphlet for use in missionary effort at home in behalf of Japan. The S. B. C. Mission has opened in Nagasaki a depot for the sale of Scriptures, books, and tracts.

The Mission "Shadan" (Board of Trust) has now taken over nearly all the Mission property held in trust for it by Japanese individuals. Among all to whose hands had been entrusted this property only one has proved untrue. In this case, it was only after much anxiety, trouble, and expense that the Shadan secured the property. The blackness of this man's dishonesty is in marked contrast to the integrity and honesty of the others, who in every case have been most ready to turn over the property to the Shadan and most helpful in securing the transfer. In this connection the purchase of land and the putting up of a new home for missionary use in Ōsaka may be mentioned, and also the complete renovation of the Kōbe church building.

As the year is reviewed much progress can be noted along many lines and many unfulfilled hopes are evident, but it has been on the whole a year of satisfactory growth for which we render thanks to the Giver of all Mercies.

S. W. HAMBLIN.

THE JAPAN MISSION OF THE AMERICAN BOARD AND THE KUMI-AI CHURCHES.

The Mission has been re-enforced this year by the coming of Rev. C. B. Olds, Mrs. Olds, Miss Olive S. Hoyt, and Miss Charlotte DeForest. With two of the number this is a return to the land of their birth; Mrs. Olds being a daughter of Rev. J. D. Davis, D.D., while Miss DeForest is a daughter of Rev. J. H. DeForest, D.D. Mr. Lombard, after being employed for three years as a teacher of English in the Dōshisha, has received appointment as a member of the Mission, to which he plans to return after a short period of study in America. Miss Eliza Talcott has come again to Japan after an absence of several years in America and Hawaii. On the other hand, Miss E. P. Swartz has left the Mission, and Miss A. L. Howe, who was so well known through her work in the Training School for Kindergartners, has gone to America with the probability that she will not return.

The completion of a third of a century since the American Board opened its Mission in Japan led to the publishing in March of a Memorial Edition of the "Mission News." In addition to kind letters of congratulation from Japanese and foreign friends, it contained much historical material in which the work of the Mission was reviewed and the conditions existing in former days were contrasted with those of the present. Some of the statistics showing what had been done by the Mission or institutions closely associated with it may be quoted. From the beginning there have been one hundred and thirty-six persons who were full members of the Mission, besides twenty-two associate members, most of the latter being persons temporarily employed as teachers in the schools. About 725,000 books and tracts, covering more than 52,000,000 pages have been published and put in circulation by the Mission, while many others prepared by the missionaries have been issued by the Keiseisha and the Tract

Societies. Nearly five thousand students have been connected with the Dōshisha schools, of whom nine hundred and sixty-five have been graduated. Of these graduates over eighty are preaching, one hundred and sixty are teaching, two hundred and twenty-one are in business, one hundred and fifty-six are pursuing further studies, twenty-seven are officials, sixteen are editors, etc. Sixty-two of these were graduates from the regular theological course; of whom sixteen are in the ministry, seventeen in educational work, five pursuing further studies, nineteen in business, and five have died. The special theological course has ninety-four graduates; of whom forty are now preaching, fourteen are engaged in teaching, five are studying, twenty-four are in business, eleven have died. There were also four graduates from a theological class sustained by the Mission during a temporary separation from the Dōshisha. There have been one hundred and twenty-four graduates from the Dōshisha Girls' School, and over seventy from the Training School for Nurses. At least five hundred graduates have gone out from other girls' schools with which the Mission has had relations, thirty-one from the Training School for Kindergartners, and over fifty from the Woman's Evangelistic School. The results of the direct evangelistic work, except as such are shown in the annual statistics, are not so easily tabulated.

In June of the year now under review, three more students were graduated from the Theological Department of the Dōshisha and are now engaged in Christian work. There are at present twenty-three students in this Department, and though the number is not large, the increase over the sixteen of a year ago gives reason to hope that the tide has turned and that young men are beginning to recognise the claims of the Christian ministry. In this connection it may be mentioned that in Tōkyō Rev. Mr. Kozaki has united with others in opening a training-school for evangelists, one of its aims being the preparation of men to work among the Japanese laborers in Hawaii.

The Dōshisha has suffered a great loss in the death of its

President, Hon. Kataoka Kenkichi. Although ill health and the pressure of other duties had kept him from giving as much time to the Schools as was desirable, it was a great advantage to have as President a man whose sterling character and quiet power were recognised by all. At a memorial service held by the Dōshisha it was said:—"Men trusted him, not only because his acts agreed with his words, but because it was evident that they were also in agreement with his heart." Mr. Shimomura, one of the first graduates and a member of the Board of Directors, has been placed temporarily at the head of the Dōshisha, which now has before it the difficult problem of finding a suitable person to be its permanent President. [Mr. Shimomura has since been chosen].

In March, Kōbe College graduated one young woman from the Collegiate and eighteen from the Academic Course, the latter being the largest number since 1894, and with one exception the largest in the history of the school. There were six graduates from the Baikwa (Ōsaka) Girls' School and fourteen from the Maebashi Girls' School. The Woman's Evangelistic School in Kōbe graduated five pupils. The kindergartens connected with the Mission are in a prosperous condition. One of those in Kyōto has just entered a new building that has been erected by some of his friends as a memorial of the late Rev. M. L. Gordon, D.D., while another in the same city has had its building greatly enlarged.

Reports from all parts of the field show that the direct evangelistic work is in a hopeful condition, except as lack of workers and of funds prevents taking advantage of the opportunities opening on all sides. In most places the attendance at preaching services has increased. It is now easy to gather children into Sunday schools, the opposition once made by the teachers of public schools having mostly passed away. Indeed, all forms of opposition to Christianity seem to be much less marked than a few years ago. This makes more noticeable a disturbance in Marugame on the island of Shikoku, where a crowd of Buddhists endeavored by shouts and afterwards by violence to break up Christian meetings. The

failure of the police to maintain order made it advisable to appeal to their chief and also to bring the matter to the attention of the prefectural governor, with the result that future meetings were left undisturbed.

The Matsuyama (Iyo) Station has for a little more than a year conducted a Home for Factory Girls. This enjoys the favor of the managers of the factories, and aims to provide a safe and helpful boarding place for the young operatives who elsewhere are exposed to very great temptations. The results already attained having fully justified the experiment, endeavors are now being made to secure larger buildings, and to put the institution on a permanent basis.

The religious weekly newspaper formerly known as the Maishu Shinshi (Weekly News) has changed its name to the Kirisutokyō Sekai (The Christian World). It is now the recognised organ of the Kumi-ai Churches. The Fukuin Sōshi (Gospel Magazine), formerly published by the Mission has been discontinued; the fact that its field was being occupied by other publications having removed the need which led to its establishment.

The Annual Meeting (Sōkwai) of the Kumi-ai Churches met at Okayama in October. The chief interest centered in the Missionary Society, which celebrated the twenty-fifth anniversary of its organisation. Hitherto this has often in English been designated as the "Japanese Home Missionary Society; but the Japanese title does not contain the word for "Home"; and it was felt that the best celebration of the Anniversary would be to broaden the field of the society by extending its operations to a foreign land. Very naturally the choice fell upon Korea. It was decided to send a representative to see what opening could be found in that country. Rev. Mr. Miyagawa of Ōsaka being selected for this purpose has already visited Korea, and it is hoped that in accordance with his recommendations it will soon be possible to send a missionary to take a share in the evangelisation of that land. The Missionary Society received in 1903 the largest contribution that

has ever come to its treasury from an individual, one thousand *yen* having been given by a physician of Ōsaka.

OTIS CARY.

THE PRESBYTERIAN GROUP OF MISSIONS AND THE CHURCH OF CHRIST IN JAPAN.

The record of the year for the Nihon Kirisuto Kyōkwai has been one of normal development and steady progress, though devoid of striking features. Annual statistics are gathered at the end of March, so material is not at hand to give statistical basis for this statement, its proofs lying rather in the evidences found in the recent church papers, in the reports of Dai-Kwai, the Dendō Kyokū and the Council of Missions co-operating with this body.

The Daikwai (Synod) met at Tōkyō in October. This body has passed from the adolescent stage, and carries on its deliberations with the dignity and vigor that attaches to adult years. The meeting was very satisfactory. The Board of Directors of the Missionary Society was reduced from fourteen to eight, a more convenient number for work. The fund for the assistance of super-annuated ministers was found in such shape that fifty *yen* each was given to two of the oldest evangelists. The Dai-kwai further showed its appreciation of the service of those whose days of greatest activity are now past by a communication of congratulation to Dr. David Thomson who has recently concluded forty years of service in this country. The Hokkaidō Presbytery has become an accomplished fact, and though four churches and over six hundred members were taken from Miyagi Presbytery to form this, the latter Presbytery has set briskly to work to fill up its ranks.

The work of the church from Tōkyō north seems to be in a more prosperous condition than that from Ōsaka south. It was

perhaps with this in view that an effort was made to induce the Dai-kwai to meet next year at Ōsaka, though the effort was unsuccessful.

It has so far proved impossible to get out papers of incorporation for the body, nor has any advance been made in the preparation of forms for worship. The committees that have these things in charge, however, have been continued.

The Standing Committee of the Dai-kwai has just published a good sized pamphlet or year book, intended to set forth the character and condition of the Nihon Kirisuto Kyōkwai and its work. Those who wish to inform themselves more particularly in regard to the church and its work are referred to this publication.

At the meeting a great deal of interest centered around the report of the Missionary Society, of which Mr. Kiyama Kōjiro is the indefatigable secretary. The report was cordially received, and it was very evident that the Missionary Committee has the cordial sympathy and support of the church. The budget of the year before had called for *yen*, 7,500, and it had been far from easy to accumulate this large sum. Indeed, at the end of the calendar year the Society finds itself encumbered by a debt of about two hundred *yen*, but undaunted it pushes its budget for Meiji 37 year up to eight thousand, year, and proposes to raise that and pay its debt beside. Of this sum, *yen*, 2000 are expected from the local companies of believers assisted by the Society, *yen*, 3200 from the rank and file of Christians, young and old, and *yen*, 1800 from interested individuals.

According to plans sanctioned by the Dai-kwai of the year before, representatives have been sent to China. Mr. Segawa, an experienced evangelist, is working for the Japanese, and Mr. Maruyama, a younger man, for the Chinese, in the neighborhood of Tien Tsin. The work hitherto undertaken in Formosa is prospering. Keelung has been supplied with an evangelist, and the expenses are born entirely by the local Christians. The Dai-kwai was asked to sanction an effort to begin work in Korea, and since the meeting Mr. Kiyama has visited that country, and plans have been matured

to locate an evangelist there soon, co-operating with the American Presbyterian Mission of Korea.

The Missionary Society met a great loss in the death of Mr. Kataoka Kenkichi, its greatly honored president. However, the lustre attaching to the undertaking from the association of the name of one so highly respected and deeply loved, will not readily wear away.

The bodies of local Christians that are asked to contribute over three thousand *yen*, are in the main still mission stations, largely supported by mission funds from the United States. The question naturally arises whether this may not be a case of robbing Peter to pay Paul, and whether the arousing of sympathy and endeavor for the Missionary Society does not re-act disadvantageously upon the local work. Fortunately it does not seem to do so. The whole question of finance is raised to a new dignity, and a healthier spirit seems likely to prevail from the raising of funds for these interests outside of the locality. It is very probable that the Missionary Society can rouse the people it helps, to efforts for self-support, more successfully than can a mission the people it helps; but at the same time, the Christians in mission-assisted places will not willingly see themselves go down on record as less earnest for self-support than those assisted by the society.

Mention has been made of Dr. Thomson's completion of forty years of service. Mrs. Thomson and Miss Youngman have each completed thirty years. The relations of these three with the Shin Sakae Church have been very intimate from the first, and as recently this church completed thirty years since its organisation, a joint celebration was held and much interesting reminiscence indulged in. This is referred to merely to note that Japan missions are by no means a thing of yesterday. They will soon be quite in the hands of the second generation of missionaries and native Christians.

The distress in all parts of the church from lack of suitable, or indeed any kind of evangelists, is becoming very acute. There is no

doubt that the activities of the church are very much hampered thereby, but at the same time it leads to a higher appreciation of the evangelist's profession and person. This stringency is not easy to bear, but the after fruits may be valuable. At the same time, men are offering themselves here and there for the ministry, and at a recent meeting of missionaries, considerable surprise was occasioned at the testimony in this regard heard from one another. Nevertheless, the burden of prayer at present is Oh, Lord, send forth laborers.

The Council of Missions Co-operating with the Church of Christ in Japan, now representing one hundred and fifty nine men and women, had its twenty-sixth annual meeting this year at Arima. This is the first time that a meeting of this body has been held so far south. Its meetings had been languishing for a year or two, and it was hardly hoped that anything of a better order could be attained. But the gathering was singularly interesting and successful from start to finish.

A conference, whose purpose was to deepen spiritual life, was carried on at the same time, and was quite as important in its benefits as the Council meeting proper.

The Council discussed the question of starting a school for new comers for the study of the Japanese language. It was concluded that if this most desirable thing is to be done at all, it should be done by all the missions jointly, and the matter was referred to the Standing Committee of Co-operating Missions.

A plan to care for disabled evangelists and the families of those who had died in the service, which had been under consideration by the missions during the year, was reported as not adopted, and it seemed as if the whole matter would be abandoned ; but later certain proposals were made looking forward to a unifying of the efforts of the different missions in this direction, and to making effort of some kind imperative. This matter is at present under consideration by the missions with the prospect of favorable action.

Arrangements were made looking forward to the publishing, at

more or less frequent intervals, of a news paper, to be called The Council Bulletin, its purpose being to keep the members of Council informed of the extent and method of the various activities of their fellow members.

Perhaps the most important action of the Council was the establishment of a church building association. Those who join this agree to take shares in the association and to pay two *yen* calls on each share taken, up to five times in one year. Six of the members constitute a Board of Directors who investigate all applications for assistance and make grants. Up to the present, seventy-one persons have joined the association. Thus, *yen* 710 will be in the hands of the Directors during the year, and will be contributed, after careful investigation, to worthy recipients. It is hoped to enlist for this society the co-operation of every missionary and of many well-to-do Japanese. There is no reason why the membership should not rise in a short time to two hundred.

The Council adjourned to meet in 1904 at Arima, and every endeavor will be made to make this the most inspiring and enthusiastic Council meeting that has yet been held. The Council is a loosely constituted body, but it still has large capacities of usefulness if they are properly worked.

An annual report is compiled for the Council by one of its members, giving a survey of the activities of the missionaries connected with it. It is to this report for the current year that we naturally look for our further information.

The whole body of missionaries report enthusiastically on the abundant opportunity for evangelistic work of every kind. There are practically no hindrances put in the way, and the amount that can be done seems limited only by number, strength, and time of the workers. Not that the Devil is dead, by any means, nor that the heart of man is not as deceitfully wicked as it ever was, but that callers are readily received, people come without reserve to meetings, and associate with Christians and missionaries as never before. No one has ever had to complain that the Japanese were

not interested in morals, but now the interest seems to be extending to religion. There is probably not a church in the country that does not find its meetings at least a little better attended than a year ago, while in many places the change has been quite radical.

The lack of evangelists is felt from one end of the land to the other, but improvement is in sight. We hear of men who demitted the ministry a few years ago, but who are now anxious to return. The membership of the churches and the evangelists, too, are coming to feel strongly on this point, and references to the subject in the press and in prayer are more and more like what similar exigencies in other lands have called forth. The few young men who do turn to the ministry now are doing so after consciously turning away from worldly employments. It is well to note in this connection that it is one of the functions of the Missionary Society of the Nihon Kirisuto Kyōkwai to assist evangelists of mature years to go to the United States for further study. Something over a half dozen young men who have already proved their efficiency are now studying at various schools. The return of these men is looked forward to with the greatest interest. The whole church must needs feel the beneficent effect of their advanced study and broader experience.

There seems to be no ground for saying that there has been *much* advance in self-support during the year. Like the tides there is come and go, but we are quite sure that there has been *some* advance. It is becoming better understood that every Christian ought to contribute to the support of the gospel, and what is more to the point, the older evangelists are losing their hesitancy about urging things financial. The younger evangelists are more apt to be right on this subject from the start. There is no question but that the fruits of the gospel will be as marked in this respect in Japan as in any country, only let the principles involved be speedily, persistently, and faithfully presented.

A great many building operations have been going on during the year. A new dormitory and a recitation hall for the Girls'

school, and a mission office, is the partly completed programme of the German Reformed Mission at Sendai. The Meiji Gakuin has a new chapel nearly completed. A new building has been erected for the girls' school at Sapporo. New church buildings have been erected at Kyōto, Okazaki, Toyama, and Gifu; a parsonage also at the latter place. A combination church and parsonage was put up at Asashigawa in the Hokkaidō in October, and a similar structure was dedicated in Teshio Province at Christmas. The same thing has been done in Kitami Province, and the best of it is that these represent, almost entirely, the efforts of the local Christians.

Reference has been made to the organisation formed among the Council members to assist church building. Beyond that, it would be surprising if the number of funds being collected for future building operations were known. The church at large is thoroughly aroused to the necessity of having suitable and permanent church homes. The Bancho Church plans to erect a 30,000 *yen* structure.

No one can accuse the missionaries of Japan of faithlessness in the matter of Bible instruction during 1903. Such instruction has been a part of the work of every missionary, and all the work of some. Both English and Japanese have been used, the classes have embraced all sorts and conditions, and almost every kind of place imaginable has been used as a lecture hall. The educational classes have been unusually accessible.

Sunday school work has been more satisfactory than ever before. The pupils have been more regular, there are more and better teachers than formerly, and the work as a whole has attained new dignity and importance in the eyes of the church. Collections for benevolence and support of the school, are not overlooked.

The educational work of the year, also, has been carried on with great satisfaction. There has been a general prosperity, enjoyed even by the Theological schools.

The Meiji Gakuin has been recognised by the Mombushō as the equivalent of a Chū Gakkō. The Tōkoku Gakuin enjoys the same, and Tōsan Gakuin at Nagasaki is investing several thousand

yen in improving its plant so that it may apply for the same privileges. It must be stated, however, that this equivalency does not yet hold good in the relation of these schools to Kōtō Gakkō. The Higher and the Theological Departments of the Meiji Gakuin have both been recognised by the Government as Semmon Gakkō. The Tōhoku Gakuin aspires to the same recognition. At the latter school a movement is on foot for a considerable enlargement of the plant. This is a part of the programme in connection with the Mission's approaching twenty-fifth anniversary.

There are eighteen students for the ministry in the Theological Department of the Meiji Gakuin, and several others in the Higher Course. The other departments of the three schools at Tōkyō, Sendai, and Nagasaki do not lack for students. This is in spite of the general disabilities under which such institutions labor which are too well understood to need reference here.

The eleven schools for girls carried on by the co-operating Missions are full to overflowing, and this although the Government is furnishing facilities for the education of young women many fold greater than even two or three years back. The quality of the schools themselves is far ahead of what it was a few years ago. The undoubted religious character of the institution is very gratifying, the schools being, as a rule, schools in unselfish Christian effort.

Right here it is only fair to say that the mission girls' school graduate is now comparatively free from much of the criticism to which she was at one time subjected, and as maiden or wife is covering herself with credit. Almost every church in the country is obliged to acknowledge itself to a greater or less extent debtor to the mission school graduate. Her influence, too, is felt in no mean degree in many Government schools for girls.

Primary education conducted by missionaries of the Council is almost a thing of the past, but the half dozen or so kindergartens are all prosperous.

As one reads over a record like the above, he cannot but be

pleased at the evident prosperity. But he must also be very much impressed, yes, burdened, by the responsibility that attaches to living and doing mission work in Japan in times like these. It would be very serious to lag at a time like this. But there are physical limitations, and there is the responsibility of conscientious omission. Surely it is no time for vain exaltation of spirit, but rather for humble prayerfulness.

H. V. S. PEEKE.

REPORT OF THE SOUTH FORMOSA MISSION, 1903..

The past year has been a quiet one in the history of the Island, and a successful one in the history of the church. We have had on the whole better harvests and very little plague. There have been no risings against the authorities. The people, one may hope, are coming to recognize some of the benefits of Japanese rule; in any case they recognise the futility of attempting insurrection; life and property are everywhere secure, to an extent unknown under Chinese rule. Travelling is made easier by the extension of the railway northward and southward, though there is still a gap in the middle of 70 or 80 miles. By means of the railway and the Post Office we are able to keep much better in touch with our out-stations than formerly.

Our statistics for the past year show 2,313 in full communion at the beginning and 2,551 at the close, a net gain of 238, almost exactly ten percent; of new admissions we had 305. This (with one or perhaps two exceptions) is the lowest we have had in the history of our Mission. Of these 305, there were 37 received to Communion having been baptised in infancy. This is the largest number we have ever had, and is encouraging as indicating that our older

stations are still holding on their way, and that the growth of the church is not simply in newly evangelised regions.

There are reasons to hope that the church is growing otherwise than simply numerically. The number of those restored to Communion after discipline is larger than that of those suspended from Communion during the year. The proportion of members under suspension to the whole membership is less than half what it was ten years ago. The growth of the church has been general all over the field; we had admissions at more than 50 out of the 60 stations visited pastorally during the year.

The statements of native givings for the past year are not yet fully to hand. It is possible the result may show a falling off as compared with the previous year. In 1902 the church raised more than \$9,500. (silver), of which about \$3,000 were given by the church in Tainan City, for its new building. We hope, however, there may not be much falling off.

The chief event of the year was the ordination of two new pastors. At the beginning of the year we had only one native minister, an exceptionally small number as compared with any church of the same size. The reason of our backwardness in this regard is partly the want of suitable men, partly the disturbed state of the Island for the last eight or nine years. In our Mission here (as also on the mainland of China opposite) we have always made it a rule that from the very beginning the salary and expense of the native ministers must come entirely from the people themselves without any help from the Mission. We require also that the entire salary for the year shall be handed over in advance to the Presbytery Treasurer at the first meeting of Presbytery in the Spring. We allow, however, neighbouring congregations to unite in calling a minister, and continue to assist to some extent the preachers at those stations where he does not reside. We expect some more ordinations this coming year. The presence of these native ministers is a great assistanse in the oversight of the church. During the past year with our limited staff (only three ordained

ministers on the field for the work in all its departments); some of our station were not visited at all during the whole year, most of them only once.

In addition to the 3 ministers we have 37 preachers on our roll, besides chapel keepers and others who help in the service, where no preacher resides. Most of these preachers have passed through College, though we have still one or two of those taken on without any training in the early years of the work. We have still on the staff as preacher, one of the four Christians admitted more than 30 years ago on the first occasion on which baptism was administered in our Mission.

Our Theological College this year entered on possession of its new building. This contains two teaching halls, dormitories (mostly single) for forty students, two rooms for Tutor, dinning hall etc. It stands in its own grounds, next our Mission Compound and cost about \$ 12,000. We have 33 students on the roll, of whom 28 are in residence; the other 5 are teaching church schools in the country, according to our arrangement whereby students at the close of their third year go out to teach for a year, returning at the close to finish their course. The teaching given includes study of Scripture, Arithmetic and general knowledge, Japanese and Chinese; but no Church History, English, Greek or Hebrew. Our teaching staff consists of one missionary, one tutor, and Chinese graduate half of the day. The Japanese Pastor, Rev. Mr. Shinamura, kindly teaches Japanese one hour daily.

Our Middle School, with about 40 scholars, continues to supply to the young people of the church a higher education than can be had at the local church schools. It is conducted by Mr. Johnson and two Christian Chinese graduates. The question of education is forcing itself upon us in various ways. The establishment of schools by Government throughout the Island leads to the closing of our church schools, it being not allowed to open a school within one *ri* of a Government school. The children who would otherwise attend our church schools do not by any means now all go to the

public schools, so that the supply of applicants qualified to enter the Middle School is diminished rather than increased, and in the circumstances we are unable to raise the standard of admission higher and higher as we would wish to do. On the other hand, the call comes to us for a fuller education than was necessary in the old days. And we are doing what we can to meet the requirements of the changed circumstances.

Our Medical Work continues to flourish. We have had during the year three hospitals for in-patients and out-patients in operation, one at Takow, one in Tainan, and one in Shoka in the middle of the Island. These were under the charge of two medical missionaries. Recently the return to the field of our senior medical missionary, Dr. Anderson, makes it possible to have one resident doctor in charge of each hospital. During the year we have had in our three Hospitals in all nearly 3,000 In-patients and 13,000 Out-patients, meaning by that different individuals, not merely different visits. The value of the work done from an evangelistic point of view is very great; many of our church members first heard the gospel in hospitals.

In this connection also the coming of the Japanese rulers has raised several questions. In earlier years there was little difficulty in securing large numbers of young men who were anxious to be trained in our hospitals, as they were practically certain of a lucrative practice when they finished their course of study. Now, however, that the Government has established a Medical School of its own it declines to grant permits to practise medicine to any but its own graduates. Unless, therefore, young men are prepared to look forward to spending their lives in the service of the hospital, there is not much future before our students, and in time there may be difficulty in obtaining workers. As yet the difficulty is not acute, but it is threatening. Directly, there is no interference whatever with the work of our Hospitals.

Our three lady missionaries have carried on their work during the year as usual; and we have been gladdened by the arrival of a

fourth in the end of the year. They have a girls' school (Boarding) with about 50 scholars, who pay \$ 6.00 a year towards their board and education. There is a school for teaching grown-up women to read Scripture etc. The ladies in turn visit our out-stations spending some weeks at each, holding classes for women and children. In the first week of 1904 a conference was held of our preachers' wives and other Christian workers. It was the first of the kind, and was very successful and helpful. The ladies feel much encouraged at seeing such fruit of their work. It is interesting also to notice that congregations in requesting the services of a preacher look out for one who not only has education and zeal, but also for one whose wife will be helpful in the church work. It is needless to say that there are great differences in this respect.

Our book and printing room still continues very helpful. Our Monthly Church Paper, printed in Roman letter is now in its 225th number. We print nearly 900 copies monthly, and find it invaluable. A new edition of our Hymnbook was printed during the year, the former edition of 5000 having been exhausted in two years.

Our history in the past year has been encouraging, and the prospects for the coming year are bright.

THOMAS BARCLAY,
English Presbyterian Mission
Tainan Formosa.

PRESBYTERIAN CHURCH OF ENGLAND.

STATISTICS OF THE S. FORMOSA MISSION FOR THE YEAR 1902—3.

Communicants on Roll at 31st Oct. 1902 2,313

Additions :—

Adults baptised.....	268
Baptised in infancy, received to communion ...	37
Restored from suspension	23
Come from elsewhere	1
Total Additions	329

Deductions :—

Deaths	74
Suspensions	17
Gone elsewhere.....	0
Total Deductions	91
Net increase in number of Communicants	238
Communicants on Roll at 31st Oct. 1903	2,551
Members under Suspension	166
Baptised Children (<i>baptised during the year, 1903</i>)	1,898
Total Church Membership	4,615

ANGLICAN MISSIONS

AND THE

NIPPON SEIKOKWAI.

There has been little, if anything at all, striking or peculiarly interesting in the work of the Holy Catholic Church in Japan during the past year. It bears, however, the notes of spiritual life and energy, characterised as it is both by a healthy new growth and by greater efficiency in the old. We hardly need to make an *apologia* for this to workers in the field, but since this may come before the eyes of some who are anxiously longing and praying for the manifestation of our Lord's Kingdom, it may be worth our while to say that such a state of things is in itself good and wholesome. Some minds are troubled unless missionary reports are full of accounts of strange experiences, of astonishing instances of conversion, or of bewildering increases of all "items" on what might be called the right side of the missionary ledger. And so it has come to be a truism that missionary reports must always please,

and into them there must never be allowed to appear evidences of disappointment or of failure. *These* experiences, which cloud the mind and depress the heart of the missionary, and which he knows but too well he may never mention "at home"; he may never appeal for sympathy on *such* account! The bane of missionary "literature" is unreality and sentimental gush.

The people among whom we work are, for all the differences in race, human beings like ourselves. They think, they perceive, they reflect, they suffer, they are carried away by passions, they have instincts for good, they fall into evil below what they know to be right, *just* as we do! And Christ's Kingdom takes its chances in this busy, teeming, seething world of human thoughts and desires and feelings. The strange, the *bizarre*, the picturesque, have little to do with the conversion of a nation of unbelievers to faith in the Only God.

And so, when Christ's Church acts *normally* it cannot astonish. That there are life and growth and increasing health in the spiritual Body is the great—the only—success. The only human things that build the Kingdom of God are holy lives of men and women. Everything else can help, if used by converted men;—all the rest—organisation, activity, zeal, wealth—cannot aid at all apart from holiness of life.

The Nippon Sei Ko Kwai comprises six dioceses in Japan, with as many Bishops. Of these four are sent out by the two great missionary societies of the Church of England, the Society for the Propagation of the Gospel and the Church Missionary Society, and two are sent by the Episcopal Church in the United States. We repeat here, though perhaps needlessly, that the Church of England *as such* has no missionary work, all such enterprises being made by a large number of volunteer societies, the chief of which are those mentioned above. But the agents used by all the English societies are the clergy and lay-members of the Church of England. In the United States the Episcopal Church, *however, as such* does undertake missionary work, and every baptised man woman and child is *ipso facto* a member of the Missionary Society.

In the American dioceses, "Tōkyō" and "Kyōto,"—work is carried on from various centres of activity, chiefly Tōkyō, Sendai, Mayebashi, Aomori, and Hirosaki, though not in these alone, and in Kyōto, Ōsaka, Nara, Kanazawa. Everywhere the work goes on under the eye of the Bishops, and their power is felt continually. This does not mean interference with the workers, but the coming into the work of constitutional power and the experience of a trained worker and of sympathetic intelligence, to lead, to plan, to counsel, to uphold, to encourage and cheer, or to stimulate, warn or rebuke. Power is multiplied through the Bishop.

In consequence of this knowledge and sympathy there has been made during the last twelve months a complete revision of the scale of stipends and allowances of Japanese clergy, catechists, and mission women. In every case there has been made an increase in stipends and allowances, such as the increased cost of living demanded. Bishop McKim recommended this action and made himself responsible for it. His action was ratified by the home authorities, and so the heavy burdens which hard working clergy and others were cheerfully bearing have been lightened.

A new special school for the training of catechists has been opened in Tōkyō on Tsukudajima. This is in addition to the long-established, theological college, Trinity Divinity School. A good number of serious men attend each school. Besides, men from St. Andrew's Divinity Hostel (attached to Bishop Awdry's Mission) attend some of the classes of Trinity Divinity School and both Bishop Awdry and Rev. John T. Inai lecture in the school. Such co-operation of English with American workers, although to be looked for, has not always existed, and so we put it down here as an indication of soundness in the Body.

Similarly, women mission workers are being trained by high-minded and spiritual teachers, Miss Macrae and Miss Bristowe, in Sendai.

The new stations at Wakamatsu and Akita, and the exceedingly

difficult ground at Mito are all established, and give every promise of being established firmly.

The real estate of the American Mission is now in course of re-registration as the property of the Association of Episcopalian Ministers, which has been legally set up as a juridical person, and as such entitled to hold and receive real estate for the work of the Mission.

The experiences of the Directors appointed by the Association to register the property in various places has not proved so amusing as some of those which befell the "Presbyterian Ministers," for, it is likely that the officials concerned have learned that the Home Office did not exceed its authority in giving such rights to a company of foreigners.

The most pleasing incident of the year was the tenth anniversary of the consecration to the Episcopate of Bishop McKim. This was in June of last year. The actual date, the fourteenth, fell on a Sunday and there was a two fold commemoration and presentation to the Bishop. One was by the Japanese, celebrated at divine service in the afternoon, when addresses were made and a large and handsome album containing pictures of all his clergy was given the Bishop.

The second was by the foreign missionaries, who gave the Bishop a costly and beautiful pastoral staff or bishop's crozier, especially designed for the occasion, the crook of silver, rich in symbolism, elegant in form, and of finished workmanship; the whole a touching reminder of the solemn words in the appointed service in the Prayer Book spoken to the Bishop at his consecration: "Be to the Flock of Christ a shepherd, not a wolf," and also an assurance (if he needed it) of the affection and confidence which all his workers have for him.

Since we spoke in the early part of this article as to the trials which come into the life of the missionary, it would be wrong if no specific instances were cited.

It is a sad fact that some converts to Christianity fail. It would be a thing without precedent in the life of the Church if

there were not lapses from faith and Christian life, and indifference, neglect of duty, carelessness, and lack of enthusiasm on the part of those who still remain "on the books." And over and above these things are examples of inconsistency, where a little company of believers in Christ are crushed under the bad repute of some "believer" who is zealous in the outward duties of his religion, and yet who is on account of his bad repute in the community, a stumbling-block and a scandal. Here is an exact illustration of what has been said as to the similarity, in outcome of character, between men here and men "at home". Almost every minister in parochial life in America or England knows such men. Alas! there are plenty such here too!

They are far more wearing upon heart and temper than resistance to grace proffered in the case of non-Christians, for they seem to show the powerlessness of grace even when accepted. The remedy is found in hope, gentleness, patience, and the prayer of faith persevered in. Coincident with these are those cases of apparent spiritual blindness to duty, some of which arise from the power of social customs. Probably the most serious relate to marriage and divorce. We missionaries ought to seek greater unanimity of mind as to our dealings with such cases. And we can hardly fancy that any conferences between different denominations can be so fruitful of universal good as conferences which might be held in regard to marriage and divorce. The more firmly Christian missions are rooted here, and the more truly Christianity grows out of the soil, the more inevitable it is that "discipline"—moral and spiritual training and exercise,—will characterise our work. It will not do to be too hasty in applying our knowledge of what was done in ancient times, but it is a matter which looms large before us all, and in nothing is there greater need for practical wisdom.

The work of the four English dioceses can be summed up in few words; as in the American dioceses it has chiefly taken the form of re-adjustment and the upbuilding and strengthening of existing work.

Any one of the six dioceses might have furnished us a theme, which, repeated for all the others, would make up the whole.

There is no room for complacency in results achieved. With the bright vision of House, and Temple, and Kingdom, and City to inspire and allure us, our hearts run out towards that glory coming down, and in our imagination we take heavenly possibilities for deeds done. Then the little measure of the harvest brought in depresses and confuses the eager heart. All our work is "toilsome and incomplete," but this is because we are wrong in looking for the manifestation of the Kingdom of God in its fulness here and now. Sin puts off that glorious outshining; but

"O the future glory,
O the loveliness!"

CHARLES F. SWEET,
Trinity Divinity School.

STATISTICS OF THE NIPPON SEI KŌKWAI FOR THE YEAR ENDING DECEMBER 31ST, 1903.

JURISDICTIONS.	North Tōkyō.	South Tōkyō.	Kyōto.	Ōsaka.
Missionaries: Diocesan Bishops.	1	1	1	1
Retired "	0	0	1	0
Priests	14	17	9	12
Deacons	1	1	0	0
Laymen	3	0	2	3
Wives of Clergy.	12	10	7	9
Wives of Laymen	3	0	0	1
Single Ladies ...	10	26	5	21
Totals ...	44	55	25	47
Japanese Priests	12	8	4	10
Deacons	4	2	3	3
Catechists	20	34	15	26
Mission-Women ...	19	17	12	18
Totals ...	55	61	34	57
	Kyūshū.	Hokkaidō.	Formosa.	Total.
Missionaries: Diocesan Bishops.	1	1	0	6
Retired "	0	0	0	1
Priests	7	3	0	62

JURISDICTIONS.	Kyūshū.	Hokkaidō.	Formosa.	Total.
Missionaries: Deacons	0	0	0	2
Laymen	0	2	0	10
Wives of Clergy.	6	4	0	48
Wives of Laymen	0	2	0	6
Single Ladies ...	14	6	0	82
Totals ...	28	18	0	217
Japanese Priests	3	2	1	40
Deacons	0	1	0	13
Catechists	18	25	0	138
Mission-Women ... †	0	8	1	75
Totals ...	21	36	2	266

	North Tōkyō.	South Tōkyō.	Kyōto.	Ōsaka.
Baptised persons on the Roll.	2181	2461	1853	2106
Communicants on Roll, Men...	a	716	453	583
Women	a	634	373	521
Totals ...	1321	1350	826	1104
Communicated during year ...	868	1063	569	863
Catechumens, Men	a	104	140	75
Women	a	66	64	70
Totals ...	152	170	204	145
Baptisms during the year, Adults	148	256	152	155
Infants	91	82	118	76
Totals ...	239	337	270	231
Confirmed during year, Men ...	83	171	101	51
Women	68	135	80	46
Totals ...	151	306	181	97
Ordinations, Priests	2	2	1	4
Deacons	0	2	2	0
Totals ...	2	4	3	4

	Kyūshū.	Hokkaidō.	Formosa.	Total.
Baptised persons on the Roll.	1015	2450	36	12102
Communicants on Roll, Men...	a	a	13	a
Women	a	a	5	a
Totals ...	491	875	18	5985
Communicated during year ...	418	a	18	a
Catechumens, Men	109	a	16	a
Women	60	a	1	a
Totals ...	169	145	17	1002

JURISDICTIONS.	Kyūshū.	Hokkaidō.	Formosa.	Total.
Baptisms during the year, Adults	123	198	3	1035
Infants	48	128	1	543
Totals ...	171	326	4	1578
Confirmed during year, Men ...	47	86	0	539
Women	35	82	0	446
Totals ...	82	168	0	985
Ordination, Priests	1	1	0	11
Deacons... ..	0	0	0	4
Totals ...	1	1	0	15

	North Tōkyō.	South Tōkyō.	Kyōto.	Ōsaka.
Marriages	12	11	4	9
Deaths	34	38	17	31
	Kyūshū.	Hokkaidō.	Formosa.	Total.
Marriages	6	3	0	45
Deaths	14	30	4	168

	North Tōkyō.	South Tōkyō.	Kyōto.	Ōsaka.
Church Buildings, Consecrated.	12	a	12	7
Others ...	0	a	6	7
Totals ..	12	20	18	14
	Kyūshū.	Hokkaidō.	Formosa.	Total.
Church Buildings, Consecrated.	4	0	0	0
Others ...	2	15	0	0
Totals ...	6	15	0	85

	North Tōkyō.	South Tōkyō.	Kyōto.	Ōsaka.
Preaching-places	17	29	20	30
Hospitals	2	0	1	0
Patients in do.	a	0	95	0
Dispensaries	2	0	1	0
Patients in do.	a	0	8901	0
Orphanages	1	2	2	1
Orphans in do.	a	25	94	38
Sunday Schools	37	49	29	43
Scholars in do. Boys	606	779	754	0
Girls	862	1084	841	0
Totals ...	1464	1862	1595	1385
Day Schools	2	2	8	4
Scholars in do. Boys	a	25	197	370
Girls	a	89	100	232
Totals ...	780	114	297	602

JURISDICTIONS.				North Tōkyō.	South Tōkyō.	Kyōto.	Ōsaka.
Boarding Schools	...	...	...	3	2	1	4
Scholars in do.	Boys	...	...	a	10	0	41
	Girls	...	...	a	22	80	71
Totals				234	32	80	112
Theological Schools	...	...	...	1	1	0	1
Students in do.	...	...	...	17	10	0	11
Mission-women's Homes	...	...	...	1	1	1	1
Students in do.	...	...	...	3	15	2	4
				Kyūshū.	Hokkaidō.	Formosa.	Total.
Preaching-places	...	...	...	18	22	1	137
Hospitals	...	...	...	(Leper) 1	1	0	5
Patients in do	...	...	...	40	120	0	a
Dispensaries	...	...	...	0	1	0	4
Patients in do	...	...	...	0	700	0	a
Orphanages	...	...	...	0	0	0	6
Orphans in do	...	...	...	0	0	0	a
Sunday Schools	...	...	...	32	36	0	226
Scholars in do.	Boys	...	...	409	700	0	0
	Girls	...	...	498	800	0	0
Totals				1345	1500	0	9155
Day Schools	...	...	...	0	8	0	24
Scholars in do.	Boys	...	...	0	105	0	a
	Girls	...	...	0	93	0	a
Totals				0	198	0	1991
Boarding Schools	...	...	...	1	2	0	13
Scholars in do.	Boys	...	...	0	15	0	a
	Girls	...	...	7	22	0	a
Totals				7	37	0	502
Theological Schools	...	...	...	0	1	0	4
Students in do	...	...	...	0	3	0	41
Mission-women's Homes	...	...	...	0	0	0	4
Students in do	...	...	...	0	0	0	24

	North Tōkyō.	South Tōkyō.	Kyōto.	Ōsaka.
	Yen	Yen	Yen	Yen
Total Contributions	4934.502	4472.000	3576.120	3579.730
How much in offertories	792.429	1291.000	541.930	662.430
Disbursed during the year				
For the Poor...	396.620	178.000	163.970	107.680
For support of Pastors...	1660.437	1576.000	1134.100	1539.170
For support of Ch. Services.	1005.307	1267.000	1206.240	1082.360
For N. S. K. Miss. Society	286.867	178.000	65.560	40.030
For Special Objects	725.190	600.000	791.930	760.000
Totals	4074.421	3799.000	3361.800	3529.240

JURISDICTION.	Kyūshū.	Hokkaidō.	Formosa.	Total.
	<i>Yen</i>	<i>Yen</i>	<i>Yen</i>	<i>Yen</i>
Total Contributions	1351.637	2220.280	112.790	20247.059
How much in offertories	381.205	500.000		4168.994
Disbursed during the year				
For the Poor... ..	100.233	140.000		1086.503
For support of Pastors... ..	842.469	1000.000		7752.176
For support of Ch. Services.	358.749	530.280	78.890	5528.826
For N. S. K. Miss. Society	17.470	40.000	16.190	644.117
For Special Objects	296.383	450.000		3623.503
Totals	1615.304	2160.280	95.080	18635.125

NOTES.

- a Returns imperfect. In these cases the grand totals have been omitted as misleading.
In addition to the schools entered under South Tōkyō there are
 1 Yoroin or Home for the Aged,
 1 Blind School,
 1 Embroidery School.
- † There are 6 women working as Bible-women in Kyūshū, but not being licensed they are omitted from this list.
In Kyūshū the figures include Lu Chuans; and in Hokkaidō the Ainu.

Table showing the average contributions for the year 1903.
Contributions per head of—

Jurisdiction.	1. Communicants.		2. Those who communi- cated during the year.		3. Baptised person on the Roll (child. incl.)	
	1902.	1903.	1902.	1903.	1902.	1903.
Whole Church.	¥ 3.38	¥ 3.38	¥	¥ 4.33*	¥ 1.60	¥ 1.67
North Tōkyō.	3.75	3.73	5.76	5.68	2.36	2.22
South Tōkyō.	2.59	3.31	3.75	4.20	1.42	1.82
Kyōto.	3.79	4.33	5.93	6.29	1.83	1.93
Osaka.	4.34	3.24		4.15	1.76	1.70
Kyūshū.	2.47	2.75		3.23	1.28	1.33
Hokkaidō.	3.09	2.53			.97	.91
Formosa.	4.60	6.26		6.26	1.42	3.13

(* To obtain this average the total Communicants have been reckoned as having communicated during the year in the Hokkaidō Jurisdiction where the figures are blank.)

METHODIST GROUP.

1. METHODIST EPISCOPAL CHURCH.

JAPAN ANNUAL CONFERENCE.

As this Conference holds its annual sessions in the spring when all reports for the year are made up, it is not possible to obtain complete statistics for the calendar year. The reports last April showed that 101 infants and 651 adults had been baptised during the preceding twelve months; 45 deaths were also reported. It is not the object of the Methodist Episcopal Church to inflate its statistics with a membership beyond what can be actually located; so it has a rule that when a member removes beyond the bounds of the congregation, and has been lost sight of for one year, he shall not be counted in the statistics of members, but be registered as having "removed without letter." This tends to keep the number of members down and especially in a country where the membership is of such a floating character as it is in Japan. The number of members last April was reported to be 3,484, and probationers, 1,700, and 447 baptised children.

The Church paid 9,370 *yen* toward preachers' salaries, house-rents, and current expenses of churches and Sunday-schools,--an increase of 796 *yen* over the previous year. Besides these local expenses it raised 1,286 *yen* for the different benevolent institutions of the Church. It also raised 3,625 *yen* for church-building and church-indebtedness; while 5,500 *yen* were received as tuitions in the boys' schools; and 9,300 *yen*, local receipts, were reported from the various girls' schools.

The Conference is composed of seven districts: *Sapporo*, in the central part of Hokkaido, *Hakodate*; reaching as far south and west as Hachinohe and Akita; *Sendai*, extending from Morioka to Utsunomiya; *Shinano*, including the main cities and towns of

Shinshu; *Tōkyō-North*, *Tōkyō-Yokohama*, and *Nagoya districts*. Four foreign and three Japanese presiding-elders were appointed to have supervision of the work. In August the *Sendai District* was left without a presiding-elder by the death of Dr. J. G. Cleveland; and K. Ishizaki, presiding-elder of the *Tōkyō-North District*, was requested to take over this work in addition to his own.

A church building has recently been erected at Aomori, at a cost of 4,500 *yen* for the land and building. A lot has been secured in Sendai, and it is expected that a church will be erected during the coming year (1904). The church in Sapporo burned down in April, and money has been secured—partly by subscription here, and partly by a Mission grant,—to build a stone church; and will begin work early in the year. The Ginza Church has raised several thousand *yen* by subscription here, and has sent its pastor, T. Ukai, to America to solicit donations there, to build a hall that will answer for church, night-school, publishing-house, and sundry other uses. Besides these, there are several other smaller church buildings either under way, or in contemplation.

A recent mail brought news of a probable grant of \$ 25,000 for school buildings at Aoyama.

The schools for boys consists of the Aoyama Gakuin, comprising the theological school, college, and preparatory departments; and the Gospel Societies that carry on night-schools in Otaru, Hirosaki, Tōkyō, Yokohama, and Nagoya. These night-schools have proved very efficient in bringing young men into the Church, and of disarming hundreds of others of prejudice against Christianity. K. Miyama, the temperance evangelist, who has traversed all parts of the empire, says that wherever he goes he finds young men from these societies occupying responsible positions, and always either Christians, or favorably inclined toward Christianity.

The Dean of the Theological School reports 23 students in his department; while the Dean of the College and Academy reports

as follows: In March, 1901, the attendance at the close of the school year was 117; in March, 1902, 171; in March, 1903, 216, of whom 38 were College, and 178, Academy students. During the school-year 1901-2, the total enrollment was 259; during 1902-3, 316, of whom 61 were in the College, and 255 in the Academy.

There are no statistics at hand for the Gospel Societies except the one in Tōkyō, where a total enrollment of 298 was reported.

The Woman's Foreign Missionary Society also works in connection with the Conference—the ladies receiving their appointment to work, annually, like the men, from the President of the Conference. They employ Bible-women who work under their supervision. At the last conference they sent out 36 Bible-women to work among the various churches. They carry on evangelistic work among the women and children, and reported over 15,000 calls made during the year; 1,600 religious meetings held; 150 Bible classes carried on; many thousands of tracts distributed, in addition to much other sub-pastoral work.

The success of our Sunday School work is due in no small degree to the efficient service of these Bible-women and the larger girls in the various girls' schools. 5,500 children were reported as attending our Sunday Schools.

Over *one-third* of the baptisms during the year are accredited to the work of the W. F. M. S. ladies and their Japanese assistants.

They carry on seventeen schools of all grades, from Kindergarten to College, and Bible Training school,—in which they report 293 boarding pupils and 1,604 day scholars.

They have recently purchased a fine piece of land in Sapporo, for school and other work, and expect soon to erect buildings on it. In Hakodate they have also secured an excellent lot of eighteen acres, on the out-skirts of the city, most admirably adapted to their purposes, to which they expect to remove their school—all except the Kindergarten,—as soon as they can erect buildings.

The *Publishing House* in Tokyo reported sales amounting to 27,814 *yen*, an increase over the previous year, of about 4,000 *yen*; and stock on hand valued at 12,300 *yen*.

The Missionaries: There are at the close of the year, ten male missionaries, and five wives, one missionary employed as teacher, and one missionary.

In the U. S. A.—D. S. Spencer and family, C. W. Kennedy, Mrs. Bishop and family, Mrs. Cowen and family, Mrs. Draper and family, Mrs. Wadman and family, and Mrs. Cleveland and family.

Came to the field during the year:—R. P. Alexander and family (from furlough), C. W. Kennedy, G. S. Davison, and L. N. Scott and family.

W. S. Worden withdrew from the Conference at the last session, to take up medical work in Yokohama. In August the work sustained a severe loss in the death of J. C. Cleveland who had been in Japan for sixteen years.

H. W. Swartz and M. S. Vail are members of the Conference, but at present are employed by the Missionary Society on the Pacific Coast.

The W. F. M. S. has at the close of 1903, twenty-two ladies on the field.

There came to them during the year:—Misses B. Alexander, E. Maud Soper, A. V. Bing (from furlough), and Miss Mabel Lee.

There are on furlough in the U. S. A :—Misses E. R. Bender, A. G. Lewis, L. Imhof, N. M. Daniel, and E. J. Hewitt.

C. B.

SOUTH JAPAN MISSION CONFERENCE.

The territory of the South Japan Mission Conference comprises the island of Kyūshiū and the adjacent smaller islands, including Loo Choo. Five years ago, when the Japan Conference was

divided, there were in this territory 653 full members, 273 probationers, and 1,418 Sunday school scholars. Eighty baptisms were reported that year, and a little less than 600 *yen* for pastoral support.

This year the Churches are raising at the rate of over 1,800 *yen*, or three times the amount of five years ago. The last statistical report shows 922 members, and 446 probationers, a net gain of 462 in five years; and 1,953 Sunday school scholars, a gain of over 500. During the past year 148 adults have been baptised.

We have a seminary at Nagasaki for young men with 275 students, and two schools for young women—at Nagasaki and Fukuoka—with a total of 326 students. These three schools raised over 8,000, *yen* last year for self support, considerably more than half coming from the Boys' School.

Dr. J. C. Davison, the founder of our work in South Japan, returned from his furlough a few months ago, and now rejoices in two of his children coming out as missionaries—Charles, a graduate of Dickinson College and of Drew Theological Seminary, to the Japan Conference and Miss Mabel to take charge of the Music Department of Kwassui Woman's College at Nagasaki.

Our territory is divided into four Presiding Elder's Districts—Northern, Central, Western, and Southern—in charge respectively of K. Kosaka, J. C. Davison, H. B. Johnson, and H. B. Schwartz. At the last Conference, Moji was opened as a Mission Station with A. D. Berry as resident missionary. The Kumamoto church has been thoroughly repaired, the native Christians giving liberally, and a new church building has been erected at Nagasaki. Plans are completed also for re-building another church within the next few months.

The work suffered a severe loss in the death of Mrs. E. R. Fulkerson, wife of the principal of our Boys' School, and in the death of Rev. S. Matsumoto, one of our oldest and most successful

pastors, A most encouraging feature is the return of a young Japanese from America, a post graduate of Boston University, to take his place, and the offering of several others of late for the Christian ministry. The Lord is surely working in the hearts of His children.

As a result of about ten year's work in the Loo Choo Islands, we now have 46 full members and 35 probationers. Of late more Loo Chooans than Japanese have been baptised, and several natives of the islands are preparing for Christian work. This little band gave over 100 *yen* last year for pastoral support, and nearly as much more for current expenses and benevolences.

Dr. Sasamori of our Nagasaki Boys' School (Chinzei Seminary) went to Europe during the year as the national delegate to the International meeting of the Young Mens' Christian Association, and on his return, via the United States, he secured by the aid of Mr. John R. Mott and others, 22,000, *yen* for a new Y. M. C. A. building in Nagasaki. At present an effort is being made locally to secure a suitable lot.

The outlook for Methodism in the various cities and towns and villages of our territory was never brighter. The fields are white, but the laborers are altogether too few.

H. B. J.

JAPAN METHODIST CHURCH.

(CANADIAN METHODIST MISSION)

The Annual Conference of the Japan Methodist Church, composed of 25 ordained Japanese ministers, 8 missionaries, and 29 laymen held its 15th session in the Central Tabernacle, Hongo, Tōkyō, from April 15th to 20th 1903.

The reports for the year from each of the five Districts in-

icated encouraging progress. The echos of the Forward Union Evangelistic movement (*Taikyō Dendō*) were still being heard in the deepened spiritual life and aggressive evangelism of not a few charges.

There had been 217 baptisms (including 28 children), making a total membership of 2,786—a net increase of 111—with 2,448 Sunday school scholars or 212 more than last year, while the contributions for all purposes amounted to *yen* 5,736.69. The Home Missionary Society reported a capital of *yen* 2,617.35, of which *yen*. 777.56 was contributed during the year.

The Constitution of a Preacher's Aid Fund was framed, whose purpose is to assist those ministers, probationers, and evangelists of our Church who temporarily retire through ill-health, are worn out, or superannuated, and their families after their decease. The sources of income are the fixed assessments on preachers' salaries, and the subscriptions of sympathizers.

Our church looks forward to a united Methodism for Japan in the near future.

A good property had been purchased for the Shitaya Church, in place of the old one, and the beautiful church building in Shizuoka had been completed. The Higashi Circuit on the Yamanashi District had so grown that it had to be divided into two. On the Kanazawa District there had been unparalleled openings for work, and a request was made for a lady missionary and a missionary family.

It is with a deep sense of loss to all Christian work in Japan, that we record the permanent retirement of the Rev. G. M. Meacham, D.D. on account of ill-health. But the ennobling influence of his consecrated life and labors since 1876 will live on.

An advanced course of study in the Azabu Girls' School had been adopted, so that graduates from the other schools in Shizuoka and Kōfu or elsewhere might pursue higher studies. Two new buildings were added to the Shizuoka Girls' School and a new Kindergarten built in Ueda. The educational, benevolent and

evangelistic work of the 13 single lady missionaries, and their Japanese associates continues to make a large contribution to the building up of an intelligent and refined Christian womanhood and a pure sweet home life, which no tables of statistics are able to record.

Since the close of Conference, in common with other Methodist churches throughout the world, we have observed the 200th anniversary of John Wesley's birth by special sermons, dwelling upon his character and work, and a special evangelistic movement on all our circuits and missions. The Home Missionary Society has contributed *yen.* 300 toward the expenses. The results have not yet been tabulated, but without doubt our people have received a new spiritual uplift, and been imbued with an earnest longing to get "back to Wesley" in holy living and in burning, self-sacrificing love for perishing men.

H. H. C.

EVANGELICAL ASSOCIATION.

Evidences of advance in this Mission during the past year are not lacking although our hopes were by no means fully realised. One entirely new charge was added and a number of new appointments were opened in connection with already existing charges. The staff of foreign missionaries was the same as that of the previous year. However, the force of Japanese preachers was increased by one probationer—the first graduate from the Theological Seminary for a number of years. One encouraging feature is that more young men are making application to be received into the Seminary, but only two could comply with the requirements for entrance. Like other missions we too are confronted with the necessity of revising church membership lists,

since many members through migrating have removed out of touch with the work. The annual Conference at its last session took steps to ascertain as far as possible the whereabouts of such members. In spite of many removals a net gain of membership could be reported in the latest statistics. During the past year 65 adults were baptised and 71 new members received into the Church on profession of faith. The total membership is 1,022; Sunday Schools 23; Officers and Teachers 63; S. S. Scholars 715; Young People's Societies 7, with 120 members; Total Amount collected for all purposes *yen* 1,609.69, which is an increase of *yen* 116.46 over the previous year.

English Bible-class work has been encouraging and not without visible results. The foreign ladies all have charge of women's meetings which have been honored with fair attendance and good interest. Plans are about completed for the prosecution of a new line of work for our single lady missionaries and it is expected that a training school for Bible-women will be opened shortly.

J. P. H.

METHODIST PROTESTANT CHURCH.

Our evangelistic work is divided into three sub-districts, each under the supervision of a chairman. Nagoya Sub District embraces the city of Nagoya and a few adjacent towns. Shizuoka Sub-District extends from the the factory town of Oyama on the east to Hamamatsu on the west, a distance of about one hundred miles. The work of Yokohama Sub District is at present confined to the cities of Yokohama and Tōkyō, owing to the scarcity of workers.

During the year there have been 149 baptisms, an increase of about 50 per cent over the previous year. We now have 781

members, including 261 probationers and baptised children. The members contributed *yen* 1,397.63, an increase of about 50 per cent over the previous year. Nagoya Second Church is soon to have a house of worship, the funds having been contributed by the members during the last few years. In Tōkyō another church has been organised, and the members of both our churches there propose to contribute liberally toward the erection of church buildings. The members of Yokohama First Church have subscribed quite a satisfactory sum toward moving the church building into the Japanese part of the city. The members of Yokohama Second Church hope to build a better house of worship, and are collecting funds for that purpose.

The Yokohama English Night School has the largest attendance in its history, the enrollement being 339. Eight of the young men received baptism. The faculty consists of one foreign and three native teachers, all Christians. Religious services are conducted every night, consisting of Scripture reading, singing, prayer, and occasional addresses. All students attend.

Nagoya Eiwa Gakkō is doing excellent work under President Ōshima. He is getting together a strong faculty, several of whom are local preachers. The enrollment was about 130, with an average attendance of about 96. Improvements on building have been made. The laboratory and museum have been well supplied. The religious status is good, over 40 per cent of the students being Christians. Ten baptisms were reported.

The Yokohama Eiwa Jo Gakkō is in good condition. For some time its capacity has been taxed to the utmost, and a number of applicants have been turned away. Kindergarten work in Nagoya has been encouraging, and more commodious buildings are needed. The Women's Foreign Missionary Society has located a missionary in Hamamatsu, where the outlook is promising.

J. W. F.

METHODIST EPISCOPAL CHURCH, SOUTH.

The past year, judged from the standpoint of statistics, has been the most successful in the history of the Mission. The year before was the best numerically, up to that time, but the one just closed shows even greater advance.

I. Educational Work:—"We take pleasure in reporting the continued prosperity and continued usefulness of all our educational institutions." The Kwansei Gakuin has had the largest attendance in its history. Plans for developing this important work are well advanced. A Collegiate Department has been organised and about four-fifths of an endowment of fifty thousand dollars have been collected. A new chapel and library are to be erected and two additional professors' houses are under way. The entire faculty are actively Christian. The Theological Department has been re-opened with a class of three, besides some candidates. Dr. J. C. C. Newton, the former Dean, is to join us shortly.

The Hiroshima Girls School reports an increase of one hundred and nine in attendance. Fourteen were baptised during the year. About one hundred are in classes for special Bible study, while the Sunday School has four hundred and thirty on its roll. Plans for enlargement are well under way and it is confidently expected that another large building will be erected shortly.

Night Schools greatly tax our time, strength and accomodations, but are very satisfactory in their results. The most successful one is the Palmore institute, in Kōbe, which reports the largest enrollment in its history,—numbering four hundred and nineteen. Fourteen have been baptised. Bible classes, a weekly prayer meeting and a probationers' class have been regularly held.

STATISTICS.

	Students.
Kwansei Gakuin, Academic Department ...	167
Hiroshima Girls School	297
Kindergartens	224
Palmore Institute, Students	413
Other Night Schools	367
Grand Total	1505

Evangelistic Work:—A remarkable readiness to hear the Gospel has been the most distinguishing feature of the work the past year. While many have heard and “gone away,” still the number of those accepting the Gospel has been the largest in our history. One hundred and ninety three were baptised, with a net growth of one hundred and thirty four. Our rolls, after the closest scrutiny they have ever had, show a total membership of exactly one thousand, *exclusive of probationers*. The total contributions for the year were *yen*, 2,999,52, or an average of three *yen* per member.

One of our pastors has been appointed to Japanese work in San Francisco and another who possesses peculiar gifts, has been detailed for the development of Sunday schools. Work in Fusan, Korea among the Japanese, is contemplated. One visit has already been made and over fifty Christians were found. “The ring of victory is in every voice and all seem full of hope for greater achievements for the coming year.”

W. E. S.

THE UNITED BRETHREN IN CHRIST.

As this Society has only been engaged in evangelistic work a very brief report will cover the important facts. Our working staff now includes one ordained Japanese minister, five annual conference

licentiates, four quarterly conference preachers, two Bible women, three missionaries and their wives. There was a gain in membership last year of 53, making a total of 189. The Sunday schools also nearly doubled their enrollment and now have 572 pupils. Each one of Japanese United Brethren contributed *y'en* 1.34 to the work of the church.

That does not seem to be very much, but it is about all that is worth telling though among students and farmers and merchants, among the sick and intemperate, in Sunday Schools, women's meetings, English classes, sewing classes, cooking classes, by street preaching, tract distribution, and most of all by private conversation, we have tried to cast as much bread on the wide waters as we in our weakness were able to do.

A. T. H.

FREE METHODIST CHURCH.

For several years the Missionary Board of the Free Methodist Church of North America has carried on work on the island of Awaji through native evangelists. The relations between the Board and these evangelists have been most cordial and the results satisfactory.

In February 1903 their first missionaries, four in number, reached Kōbe. Availing themselves of the advice and experience of older missionaries, one of the families, Mr. and Mrs. Youngren settled in Sumoto on Awaji-shima, and the other family, Mr. and Mrs. Matthewson settled in Ōsaka.

The year has been one of a fair degree of success. The island work has shown an encouraging increase. One new station has been established, and a night school of about 60 students has been organised.

Starting with the names of inquirers given by the Dendō

Kwān committee a gratifying work has grown up in Ōsaka. Many of the names given could not be found at the address given, but some of those found have proved diligent inquirers and have been converted. It is desired as soon as possible to secure a site on Nipponbashi-suji and there carry on nightly services. Brief statistics are as follows: Converts 52, of whom 22 have been baptised, Sunday school scholars 60.

Statistics of the entire work; Stations with chapels 5; Outstations 4; Workers and Evangelists 6; Members 92; Probationers 96; Total baptisms 37; Sunday schools 8; Scholars 368; Native contributions *yen*, 104.38.

W. F. M.

EVANGELICAL LUTHERAN MISSION OF THE UNITED SYNOD OF THE SOUTH, U. S. A.

There has been no change in the number of Japanese evangelists and Bible women during the year 1903. Two ordained pastors, one unordained helper, one theological student, and two Bible women constitute the Japanese working force.

The number of missionaries also remains the same. However, the single lady of the Finnish Mission, who is still working with us, has been reinforced by one other single lady. Including wives and these two single ladies, the missionaries number eight.

The general work of the Mission has been concentrated largely at three places, Saga, Kumamoto, and Ōmuta; but weekly meetings have been conducted also at outlying and smaller places.

There have occurred no unusual developments during the year. Sunday-schools have been successful, kindergarten work all that could be desired, and the general work of the Mission more encouraging than formerly.

Adult baptisms	...	...	...	...	25
Infant baptisms	...	...	...	...	7
Theological students	...	...	...	...	1
Sunday-school scholars	...	...	...	...	200
Contributions...	...	...	...	...	<i>Yen</i> 200.00

REMARKS.

1. Church attendance has been better than in 1902.
2. The spiritual development of our workers and the more satisfactory nature of their work have been very apparent.
3. The most has been accomplished (visibly) where least money was spent.

C. L. BROWN.

DANISH-AMERICAN EVANGELICAL- LUTHERAN MISSION.

Some important changes have taken place during the year. The change in name has its origin in a change of Boards.

The work here was started by a small society of Danes in Schleswig, one of the provinces Germany took from Denmark in 1864. Owing to the inevitable expansion of its work, this society found itself almost unable to cope with the constantly increasing demands made upon them, and a deficit was only avoided through private contributions from friends in the church in America where the writer studied theology and received ordination.

As a result of negotiations carried on the last two years, the society decided last spring to cede work, workers, and everything to The United Danish Evangelical Lutheran Church of America, a church of, by, and for, Danish immigrants in America. It is only in its 20th year yet has already 147 congregations with

17,307 members, and 55 missions beside. For several years it has carried on a mission among the Cherokee Indians which, especially during the last year, has been greatly blessed. A mission among the Mormons has just been started. This church which yet counts only one-twentieth of the Danes in America as members and as such has great problems in reaching some 300,000 Danes there (only another one-twentieth belong to other churches) still has had faith enough not only to take up the work here but also to increase it.

Miss Ella N. Johnson, one of the S. Dakota University's graduates, had already prepared herself for mission work (partly at the theological seminary at Blair, Nebr. and partly in a Deaconess Hospital in Omaha), offered herself, and was accepted and sent out in the fall.

Though a new board thus has entered the field, yet there will be no increase of divisions in the native church as the co-operation with the elder and larger sister-society will be continued.

As far as the work here on the field is concerned, we have been enabled to carry it on and to add one more outside station, Fukushima-machi. Attendance has almost always been good, and very many have heard the word of life. Though results are not so very large, yet we feel that we have abundant reason to thank the Lord for what He has accomplished through us. Through the holy sacrament of baptism six adult and two infants were added to our little flock, which was furthermore increased by the accessions of three Christians who long had worshipped together with us and now transferred their membership to us, their former church doing no work here.

While we have so much to be thankful for, we have had our disappointments, too. Several school teachers had been instructed for a long time preparatory to baptism, but they could not acknowledge Christ to be divine (as they had not yet felt their guilt and their absolute need of such a Saviour) yet there were sure indications that the Holy Spirit was working mightily in them and we had the best of hopes, until one day we heard that they had found a preacher

who would baptise them at once (and did it) as he declared they were right and we wrong about Christ.

The Sunday-school started with about a dozen children at New-Year, increasing to two dozen in the first month and reaching a total of 83 at the end of the year, of which only about 50, however, could be called regular attendants.

A Young Men's Society has been formed ; its members, divided in two groups : active (Christians and Catechumens) and corresponding (inquirers), 20 in all.

Two young men have offered themselves for work in the vineyard. They are on trial now. The writer has devoted a good deal of his time to prepare them for theological study, while they again have helped him with street chapel-preaching, Sunday-school work, etc., an experiment which so far has worked exceedingly well.

Thus the year has been one of progress in all directions, for the Lord of Sabaoth has been with us, and leaning on Him (Cant. 8 : 5.) we look confidently out on the year before us, as we know He is able to subject all things unto Himself.

J. M. T. WINTHER.

CHURCHES OF CHRIST MISSION IN JAPAN.

Speaking in general the work of the Churches of Christ Mission in Japan may be included under two heads, evangelistic work and, educational work. The evangelistic work is carried on in four mission stations with centers at Akita, Sendai, Tōkyō and Ōsaka.

Akita Station : Missionaries ; Mr. E. S. Stevens, Dr. Nina Stevens, and Miss Jessie Asbury.

During the past year the work in this station has been successfully carried on by the above named missionaries in connection with five Japanese evangelists. The completion of the railway into Akita city has added new life to the whole district. Travel has thus become cheaper and less trying, bringing into easy reach a great part of the field. When the contemplated road through to Yamagata is finished the work will again receive new enthusiasm. The work on behalf of ex-convicts is being conducted as in the past by Mr. Kawamura, Mr. Stevens' helper and several helper. Several men from this work have become Christians and are proving faithful. A board of trustees has been organised and an endowment fund raised. The work has the sanction of the leading men in the prefecture. The church work in Akita, notwithstanding its having experienced a severe drawback, has made headway. A neat little chapel has been erected in a new district of the city and reports come of a splendid beginning. The church at Tsurugaoka reports a great increase in spiritual and numerical growth. Many young men from the Middle School have been attracted and some have joined the church. The churches at Innai, Yuzawa, and Yokote have been placed under the care of a general evangelist. Mr. M. Saito has been given charge of this work and good progress is reported. Mr. Stevens reports the work at Yokote "founded." Great credit is due Mr. Charles Champlin, former teacher of English at Yokote Middle School, for this good beginning. Several teachers from the school have become Christians. The total number of additions to the work in this station for the year ending July 1903 was thirty four.

Sendai Station: Missionaries; Mr. and Mrs. M. B. Madden and Miss Carmie Hostetter.

The work in this station been carried on for the most part by Miss Carmie Hostetter, Mr. and Mrs. Madden having been in America on furlough, returning late in the fall. Their return has brought great strength to the work. Money has been raised for a new chapel in Sendai and plans are being laid for a wide campaign

the coming year. A church building has been a great need in Sendai. Splendid reports come from Fukushima of the work done there by Mr. Y. Hasegawa the pastor. Many bright young people from the Normal School have become Christians and one is impressed with the real life in the church. Two young men from this church have decided to become preachers and one more is considering the matter. Mr. Hasegawa has been very popular in the city and the Gospel preached by him has had a large hearing. The work at Akozū, Sanuma, Wakayanagi, and Haranomachi has made progress. All of these places have been visited by the missionary and they are kept in touch with the general work of the church.

The total number of additions for the year ending July 1903 was thirty one.

Tōkyō Station: Missionaries; Mr. and Mrs. F. E. Hagin, Miss. Lavenia Oldham, Miss Mary Rioch, Miss Kate V. Johnson, and Mr. P. A. Davey.

The work in Tōkyō has been marked by steady growth rather than spasmodic increase in numbers. Things have moved along gradually and much time has been given to strengthening the believers. The meetings of the previous year brought into the churches many who were sadly in need of instruction, and this work has engaged the time of the missionaries and pastors for the year. Miss Oldham has continued in charge of the work in Ushigome-ku with the oversight of an outstation at Hachiōji. Miss Rioch has continued at Suidōchō, Koishikawa besides looking after an outstation at Otamachi in Ibaraki-ken. Mr. and Mrs. Hagin have worked at Hongō and Toriide, a new outstation on the way to Mito. Mr. Davey has had charge of the preaching place at Takehaya-chō, Koishikawa-ku and the work has prospered under his care. Quite a number of young men from the higher families have attended his meetings and a goodly number have joined the church. The church at Sendagi-chō in Hongō has been under the supervision of Miss Johnson, and has prospered in her hands. A noteworthy feature of this work is that quite a number of families

have joined the church thus giving permanence and stability to the work. This church has been noted also for its liberality in giving to the Lord's work at home and abroad. Besides the work in Hongō, Miss Johnson has had charge of the church at Shizuoka which is doing well.

The total number of additions reported from Tōkyō station was one hundred and twelve.

Osaka Station. Missionaries, Mr. and Mrs. R. L. Pruett, Mr. and Mrs. C. S. Weaver, Miss Bertha Clawson, and Miss Rose Armbruster.

During the year here reported this work has been largely under the direction of Mr. and Mrs. Weaver and Miss Clawson. Miss Clawson is now in America on furlough and her place is being filled by Miss Armbruster who arrived in Japan late in the fall. Mr. and Mrs. Pruett were also in America but returned in the summer. Since his return to Japan Mr. Pruett has been the foreign editor of the *Seisho no Michi*, our mission journal. Work by the Ōsaka station is being carried on in Ōsaka, Kyōto and Kōriyama and good reports come from each place. The work in Ōsaka city has made splendid progress and with the contemplated new church building it is assured of success. The great union meetings held during the Exposition added enthusiasm to the work and opened up new doors for the preachers. The work at Ajikawa near Kawaguchi has resulted in the conversion of many young men who have been a great strength to the workers in that part of the city. We hope some of these will become preachers. Miss Armbruster has been engaged for the most part with the study of the language.

The total number of additions for Osaka station was (18) eighteen.

· SEI GAKUIN, (DRAKE COLLEGE). H. H. GUY, PH.D., DEAN.

As contemplated, this work is to include a Middle School, a High School and a Bible School. At present the last named

only is in operation. This department was opened in February, 1903 with nine young men in attendance. At the beginning of the present year, that is, October 1903, thirteen were enrolled. These come from all parts of the Empire. The Bible school has been one of this missions greatest needs, since it has had to depend for preachers on men trained in other missions, and a debt of gratitude is owed to the general church of God in Japan for these men. We have many pastorless churches which are suffering from the want of proper instruction. It is the hope that those trained in this school will fill these places. This school is located just outside the city limits in what is known as Takinogawa near the Tabata railway station. The beautiful location is partly the gift of Mrs. Motoo Nakamura, widow of the late Hon. Motoo Nakamura, member of Parliament. The remainder of the money for the purchase came from the late Gov. Francis M. Drake of Iowa. We count ourselves fortunate in having secured the present location. Buildings are now in process of erection and we hope to have them finished by September of the present year. Temporarily work is being carried on in a building located on the grounds. Mr. Kakujiro Ishikawa, *Jurokui*, has been called to the head of the academic department. He comes with experience as a teacher in higher schools in Japan, having lately filled a professorship in the Nobles' College from which place he came to our work. At the present time Mr. Ishikawa gives all his time to the Bible School. Mr. Y. Miyazaki has been called as teacher of N. T. Greek and Interpretation.

A man is preparing in America to be associated in this work and another will probably be here in the fall to be the head of the English department. Japanese teachers will be added as demands require.

Looking over the work of the year here considered we have great reason to thank God for abundant blessings. We recall no real failures. Everywhere the reports come of victories for the cross. We look confidently out into the future. Missionaries at

home on furlough have returned in strength and zeal to the work.

New additions have arrived from America. Our Japanese brethren have increased in numbers and strength. Our missionaries have continued diligently the study of the language with good results. The future policy of the mission, if I may speak of a policy, is to train young men for the ministry and locate them in the places where we now have pastorless churches. New missionaries are to be placed in the present stations until properly manned. A girls' school long planned is to be opened this year. Miss Bertha Clawson is to have charge of this work and will be assisted by one or more ladies from America. Special efforts are to be made to "possess the land" now occupied. I do not think it is the intention to open up any new work this year. Special attention is to be given first to the Akita district and then when that is well in hand the Ōsaka district is to have our attention. Evangelistic work by the missionaries is to be emphasised and this means that work on the language is to be pushed.

Our working force at present numbers twenty missionaries and thirty-one Japanese helpers. Fourteen organised churches are reported and one hundred and ninety-eight additions for the year ending July 1903. We have twenty four Sunday schools with nine hundred and thirty-one pupils. From the different churches *yen*, 946.40 were contributed. We thank God and take courage.

(Communicated).

THE SOCIETY OF FRIENDS IN JAPAN.

The Friends' Mission in Japan now has eight missionaries. Six of these are located in Tōkyō and two in Mito, about seventy-five miles northeast from Tōkyō. One of the Tōkyō force, Edith Dillon returned to America in July for a furlough. Upon the

whole the past year has been one of prosperity for the Mission.

The Evangelistic and Church Extension Work has been under the general care of Gurney Binford and wife, who reside at Mito. There are four regularly established evangelistic stations under the care of Japanese evangelists: one in Tōkyō and the other three in Ibaraki-ken, at Tsuchiura, Ishioka and Mito. At Kakioka, in the neighborhood of Ishioka and at Minato and Komezaki, not far from Mito Sabbath Schools and meetings have been held regularly, part or all of the year. More than one hundred persons have accepted Christ during the year and sixty-nine of these have made public confession of their faith.

Accessory to the regular gospel work, temperance, magic lantern meetings, street-preaching, village and country itinerating, and Bible classes in English and Japanese have given encouraging results.

The Christian Endeavor Society in connection with the Tōkyō Meeting has been a help in developing spiritual life and a sense of Christian obligation. The regular attendance at the prayer meetings numbers from forty to fifty. A reading room has been established in connection with this organisation.

The work for women and children has been under the care of Mrs. Binford in Ibaraki-ken and Mrs. Bowles in Tōkyō. They have had four Bible women at work during part or all of the year. The work for children in Sunday schools has been very encouraging. In Tōkyō and Mito alone more than 1,700 children were enrolled. Cooking classes, knitting classes, and mothers' meetings have opened many homes and brought to regular Bible classes about one hundred and fifty women.

The Girls' School had its teaching force strengthened in September by the addition of Sara M. Longstreth from Philadelphia. While the regularity of the work was checked for a time by the burning of all of the buildings in December 1902, it has come through the trial with brighter prospects than it has ever had.

The occasion of the fire was used as an opportunity for enlarging the buildings and broadening the scope of the school. A regular course in cooking, with an increased amount of time given to the training of home-makers, are some of the additions. The new buildings were ready for the opening of the autumn term of school.

The prompt completion of the plans, in which Mr. H. M. Landis gave valuable assistance, and the speedy erection of the buildings is felt to be a direct answer to prayer. Two scenes connected with the Girls' School illustrate the history of the past year. One was the gathering of students and teachers who met in the residence of Y. Bowles, while the school buildings were still burning, and offered praise that all lives had been spared and prayer for future guidance. The other was the opening of school in the new buildings. Those who had witnessed the former scene were deeply impressed to see the happy group gathered in the chapel of the new building singing with much meaning "God is love."

In March 1903 the President and Secretary of our Mission Board visited Japan. Their presence and counsel proved most helpful, not only in connection with plans for the Girls' School, which was the direct occasion of their coming, but also in the consideration of the entire work of the mission.

THE SALVATION ARMY.

We rejoice that the past year, the eighth since the arrival of the first officers in Japan, has been a year of steady but continued advance.

CORPS.

The number of our Corps is now 29 and Outposts 10. The total attendance at the indoor meetings during the year has been 85,979 and the number of open-air services conducted, 4,196.

CONVERTS AND SEEKERS.

In connection with our services 1,428 persons have professed conversion. Many of these have been enrolled either as recruits (probationers) or as soldiers (members).

OFFICERS.

During the year we have been strengthened by the arrival of one foreign officer who came from Australia to be united to Adjutant Hamilton. The Brigadier and Mrs Duce and family and Adjutant Newcombe are now in England on furlough. The former however is expected to return in a couple of months. The health of the latter is not likely to be such as to warrant her return for some time. Staff-Captain Hatcher after an absence of more than a year has returned and has been appointed Secretary for the Children's Work.

We have now 51 Japanese officers, of whom a number have staff rank and appointments.

PUBLICATIONS.

During the years we have published one new book "Fighting Christianity," a book of 200 pages, price 25 *sen*. Nearly the whole of the first edition of 2,000 copies has already been sold. We have also printed another edition of "Heimim no Fukuin" making a total of 12,000 copies issued. The total sale of books and pamphlets for the year has been 5,002.

TOKINOKOYE. (WAR CRY).

Our organ published fortnightly has a circulation of 10,000 and continues to prove a means of blessing and help to large numbers.

NAVAL AND MERCANTILE HOME, YOKOHAMA.

This institution which is intended for foreign naval and mercantile seamen has done a very useful work during the year which has secured appreciative notices in the Annual Reports of the Committees of both the Charitable Organization Society and the Ladies Benevolent Association.

The following figures will give some idea of what has been done :

No. beds supplied	4,185
No. meals provided.....	19,603
No. found employment	56
No. shipped for the Charity Organisa- tion and the Consular Authorities ...	100
No. meetings in the Home and on Board Ships	94
No. attendance at the same	2,828

SEAMEN'S INSTITUTE, KOBE.

This institution also for foreign seamen, has been generously handed over to us by the Committee and foreign community. The Rev. Mr. Makeham, when withdrawing last year, recommended this course which was considered and unanimously adopted.

The following figures for the four months we have had charge of the Home will show the work being done.

No. beds supplied	1,966
No. meals provided.....	1,539
No. meetings conducted.....	9
No. attendance at the meetings	150
No. destitute seamen sheltered	37

Adjutant and Mrs. Robson who have for several years had

the oversight of the Okayama District are in charge of this Institution.

HOME FOR DISCHARGED PRISONERS.

The work of this institution continues with very encouraging results.

Regular services are conducted in the Home and a large proportion of the inmates profess and give every evidence of a real change of heart and life. All the men in the Home are found employment outside, and the report of the employers is exceedingly gratifying; with scarcely an exception the men have given satisfaction.

The figures given below will show the work accomplished.

No. inmates at beginning of year	...	...	33
No. inmates received in Home	...	...	31
No. inmates passed out to situations...	...	...	25
No. inmates passed out unsatisfactory	...	...	6
No. inmates now in Home...	...	...	33

RESCUE WORK.

This branch of work has continued to occupy a good deal of our attention. We have assisted a large number of girls with advice and help in securing their liberty and in connection with some of these cases, have experienced considerable difficulty owing to the conduct of the keepers, but on the whole the results have been very encouraging.

The number of shogi continue to decrease. The latest figures give a total for the Empire of 38,676, or a decrease during the year of 1,624 or a reduction of 13,734 since the social agitation in 1900. This decrease is exceedingly gratifying.

Our Rescue Home has been an invaluable aid in this work and has accomplished a good work as will be seen by the following figures :—

No. inmates at beginning of year	...	...	7
No. received into Home	...	...	27
No. sent to friends and situations	...	...	20
No. left unsatisfactory	...	...	5
No. now in Home	...	...	9

LEAGUE OF MERCY.

This League has done a very helpful work, visiting the sick, collecting and distributing wearing apparel, and in giving advice and help to those in need of assistance.

SELF-DENIAL AND KANSHA MATSURI.

These annual financial efforts have again been conducted with the following satisfactory results.

Self-Denial Week	...	...	...	<i>yen</i> , 1,424.33
Kansha Matsuri	...	...	...	,, 1,612.21

FINANCES.

During the year we have raised *yen*. 8,070.84 for the support of our Social Institutions and our general spiritual work. This is 33 1/7 % of the total expenses of our work, including cost Headquarters, salaries of foreign officers and all other expenses.

INTERNATIONAL CONGRESS.

In July of 1904 there is to be a great gathering of representatives from all parts of the world in London. About 100,000 Soldiers and 8,000 Officers are expected to be present, Colonel Bullard and a number of representatives will attend from Japan.

Communicated.

THE CHRISTIAN CHURCH.

The missionaries of the Christian Church* work under the "American Christian Convention." They are seven in number with stations in Tōkyō, Utsunomiya, and Sendai. The number of evangelists is seven; Bible-women two; members that can be accounted for, 406, with about twice as many more whose whereabouts are unknown.

The past year has been marked by the return of four missionaries; the establishing of a station at Utsunomiya in the center of a population of 800,000, with no other foreign Protestant missionary; and the beginning of a Bible Training School in Azabu, Tōkyō, patterned somewhat after the Moody Bible Institute of Chicago, including co-education. The experiences thus far justify the soundness of the undertaking even in Japan.

The best success the past year has been in connection with English Bible classes, it being clearly demonstrated that a foreigner with a reasonable command of the language has a better hold on students than when the attempt is made to depend on the Japanese language alone. The English Bible classes have been held before the hour for Christian Endeavor meetings, prayer meetings, and church services. With the exception of the examination seasons, a majority of the students stay for the after-meetings.

We have also tried the experiment of teaching English gratuitously for the sake of coming into contact with young people. The results in Christian Endeavor, Sunday school, and church services, not to speak of converts, have been so favorable that the classes will be continued.

We are emphasising personal work and endeavoring to train our young members to do it.

* This body of Christians declines to assume a distinctive appellation, though at the same time it disavows any exclusive right to the name of Christian.

We are especially thankful that Unitarianism and higher criticism have made no impression on us as regards our reverence for the Bible and for the supreme authority of Jesus Christ.

A. D. WOODWORTH.

THE SEVENTH-DAY ADVENTIST MISSION.

The year 1903 was one of encouraging progress in our work. Fifteen were received into full membership by baptism, and about as many more have taken their stand to obey the Lord. The work done has extended from Aomori and Akita in the north to Nagasaki and neighboring towns.

During the year we have materially increased our supply of literature by the publication of several timely tracts and pamphlets. Our workers and members have met with good success in the circulation of these. The publication of our monthly paper, *Owari-no-Fukuin*, has been continued; and an organised effort has been made by the church to circulate it throughout the country. The interest thus aroused has been followed up with personal labor by our workers.

Early in the summer one of our native evangelists made quite an extended tour to the north, among other places visiting his home at Akita. Here he had the joy of leading his mother to forsake her idols, and begin the worship of the true God. Other members of the family were also strongly influenced in favor of Christianity. This is but one of many interesting experiences. Later in the summer another of our native workers made a tour through the country districts of Tamba, north-west from Kyōto. Here he found many who were hungering for the truth. He reports that in such remote places believers are to be found who have not been visited by any Christian worker for years together. Such souls receive the itinerant evangelist with great joy.

After careful planning and considerable delay, it was decided to locate our medical work in Kōbe. A very favorable location for a sanitarium was secured and work was begun about the middle of June. Dr. S. A. Lockwood and wife are in charge. Up to the close of the year, 680 office and bath-room treatments were given. The treatment rooms have not been fully equipped from the first; but various appliances have been and are being provided, till in the very near future it will be possible to give all the principal treatments offered at similar institutions in America. Native helpers have been trained for the work and in October the corps of workers was materially strengthened by the arrival of Mr. and Mrs. B. E. Rees, trained nurses from America. It is cause for congratulation that we now have in Japan an institution where exhausted human nature can recuperate without the expense of time and means involved in a return to the homeland. Near the close of the year a similar work was opened in a house built in native style. Dr. Kiku Kumashiro, the physician in charge, is assisted by carefully trained native helpers and already an encouraging patronage is being secured from the Japanese people.

The work in Kōbe has naturally brought together quite a number of our members; so the first week of the new year a church of seventeen members was organised, three being received by baptism. Others will be ready for membership soon.

The outlook for our work is encouraging. Four more of our young men are preparing for, or already engaging in, evangelistic work, and give promise of becoming useful laborers. Then we have a new plan of labor to test during the present year. For some time we have felt satisfied that a tent could be successfully used in Japan for evangelistic meetings. So we made an appeal to friends in America. They responded promptly, and a new and commodious tent has just been received. With the Lord's blessing we hope to make it a means of bringing the good news of salvation to many souls.

F. W. FIELD.

HEPAZIBAH FAITH MISSION.

The work on the whole during the year 1903 was quite encouraging. At the central station, Choshi, Shimosa, it was practically the same as last year, consisting of pastoral, evangelistic, house to house, and Sabbath school work. The evangelistic work was extended to the neighboring villages. Portions of Scriptures, and Gospel tracts were largely used, the scriptures usually being put into the houses, and the tracts given out broad cast as the people gathered in crowds at the street corners out of curiosity or to hear the Gospel preached. In the Sabbath schools (five in number, two in Choshi, and three in surrounding villages) over three hundred children received instruction weekly.

During the year there were about thirty-five who confessed Jesus as their Saviour, while but few received baptism.

In the spring two of our members began work in Yamagata-prefecture. The plan adopted was the same as at Choshi. Later they were joined by two fellow workers from America. The work prospered under the guiding hand of the Lord and many conversions (perhaps fifty or more) were reported from the two stations, at Yachi and Shinjo. This work was carried on by the help of native workers of the Holiness Bible school, Kanda, Tōkyō.

F. L. SIELSER.

THE CENTRAL GOSPEL MISSION.

As we take a backward glance over the past year and see how our God has led, how He has worked, and the victories he has given "our mouths are filled with laughter and our tongues with singing." In every untried pathway He has gone before us.

At the beginning of the year the work having so grown as to require new and larger quarters, the three-story building at No. 4 Awajichō, Nichōme, Kanda was purchased and dedicated February 8, 1903. This building is situated on one of the busiest thoroughfares of Tōkyō and the meetings held in it every night have been attended by multitudes.

In the Sunday afternoon holiness meetings, the presence and power of God have been manifest and scores have sought the baptism of the Holy Ghost.

The Bible School has been attended by more than forty young men and women of great promise and more commodious premises are being sought for. Many who wish to enter the School must be turned away, for there is no more room.

The coming of Messrs. Mitani and Nakada has been a most valuable reinforcement and has given a new impetus to the whole work.

The thousandth consecutive day of school and mission work has just been celebrated. The open air work was *not* checked by the cold winter weather. On the contrary every evening our boys with drums, cornets, and banners have marched through the principal streets of the city and have preached fearlessly. Thousands have thus heard the Word who would not otherwise have done so.

The Sunday schools have proved most valuable for introducing the Gospel into the homes. Over 700 little children are gathered in the various Sunday schools of the Mission every Sunday.

The work in the interior has spread faster than it could be adequately cared for. In April a branch station was opened in Utsunomiya and in less than four months, over a hundred believers were won, including some of the leading teachers of the city, a daughter of the Mayor, and twelve persons connected with the post and telegraph service. Two of these are preparing to preach the Gospel. An exceptionally suitable and well situated building has been secured.

The free distribution of scriptures has been found of great value. Over 10,000 copies of Scripture portions have been distributed from door to door in various parts of the country.

The work among the telegraph operators has been of great interest and the coming of two new missionaries now expected who are themselves operators will give it a new impetus. This will make eight operators in the ranks of the special workers of the Mission. A bi-monthly journal in Japanese is published in connection with this branch of the work and this has been recently supplemented by an English monthly of twelve pages, which has a wide circulation.

A camp-meeting was held at the foot of Mt. Fuji when more than 150 teachers and preachers were gathered. This was the first holiness camp-meeting in Japan and proved most successful.

The report of Rev. C.E. Cowman from which the above is taken closes as follows:—

“We can hardly realise as we look over the past year what God has done, as it is entirely a faith work. No one in connection with it receives any salary or regular donations, but God has honored the faith of His children and supplied every need ”

THE SCANDINAVIAN ALLIANCE MISSION.

The Scandinavian Alliance Mission has made good progress during the past year. The work has been carried on at all the stations vigorously, and our efforts have been blessed by God.

While our number has been diminished by the loss of Mr. and Mrs. Aurell who have gone to work for the Bible Society, and Mr. Piller who had to return to Europe on account of failing health, one new missionary, Miss A. Wik, has arrived from the United States rendering our number at present, eight. The last mentioned is now studying the language in Tōkyō, all the others being each in charge of a mission field, as follows :—

Rev. F. O. Bergström and wife: Komme Church, Matsu-
kura-chō preaching place, and the Church in Chiba.

Rev. Joel and Miss H. Anderson :—Hida province.

Miss A. Peterson :—Hachiman and adjacent villages,
Mino province.

Rev. Aug. Matson :—The Island of Oshima.

Two native pastors were ordained last year, and one new male and four female workers were sent to and supported in the Cowman-Nakada Bible School in Kanda, Tōkyō, to prepare for evangelistic work. Three churches were organised, one in Chiba, one in Takayama and one in Oshima. At Chiba prayer was begun in the spring and plans made for a mission house with the gratifying result that in December sufficient means were in hand for its accomplishment, and at the time of writing this (though the recording of it strictly belongs to next year) building is going on and the house will D. V. be dedicated about the middle of July.

In March, Rev. F. Franson, the Director and founder of the Mission came to Japan on a second visit, spending some seven months here, partly working for our own mission, and partly for other churches, in Tōkyō and northward as far as Aomori, and later visiting the larger churches along the Tōkaido westward as far as Nagasaki, his preaching invariably resulting in numerous conversions, not seldom as many as twenty or thirty at one meeting. He spent the summer in Hida, and in Takayama. An interesting Bible course—or summer school—was conducted, primarily for the benefit of our native workers, all of whom were in attendance, and converts in general, but it was of much interest also to missionaries of whom there were a number present, some from other denominations. The impressions of those days of prayer and study of God's word, especially the second coming of Christ and relative themes, were very deep.

During Mr. Franson's stay in Chiba, where we were holding a series of evangelistic meetings, the Buddhists made an attack, or as-

sault on us, but no harm was done to anybody in particular and the only result was to attract more people to our meetings.

During the year 78 new converts were baptised and taken into membership—the largest number in any one year in our history—while some members were lost track of or “transferred” to other churches. The work on the whole was encouraging, for which we thank the Master of the vinyard, who has given us a little corner to cultivate until his elect shall have been chosen out, and the cry is heard: “*Behold, the bridegroom cometh; go ye out to meet him.*”

F. O. BERGSTRÖM.

THE UNIVERSALIST MISSION.

We think it strictly within the bounds of truth to say that the work of the Universalist Mission during the past year, taken all in all, has made reasonable progress. At no point along the line have we detected a backward movement; at all points we are able to chronicle a normal advance; and at some points there has been such unusual activity as to warrant special mention.

A new development has taken place in connection with the work at Sendai. This takes the form of a society for social work. The name of this society is given in English as “The Ideal Garden”; and the interpretation thereof is to be found in the purpose of the society, namely, to cultivate ideals. The membership numbers more than one hundred persons, and is open to men and women both old and young, not excepting the children. The endeavor of the projector, Mr. Nagano, is to make the church a place where the whole family may enjoy pure social delights and recreations. Weekly meetings are held, literary, oratorical, and musical. But the society is far from being self-centered. It carries on a considerable charitable work by systematic methods and publishes a monthly magazine which has the merit of being self-

supporting. We make no prophecy as to the future of this society, but simply put it down as a laudable attempt to bring the Christian church into closer relationship to the needs of the people.

In Tōkyō, where the writer has a better opportunity to feel the pulse of the work a positive and noteworthy advance is discernible.

Note was made in our last report of the inauguration of a movement under the direction of Mr. Y. Mashino, with special reference to young men. Meetings have been held on every Sunday afternoon, and Mr. Mashino has called to his aid several of the best speakers in Tōkyō. In point of attendance these meetings have been an unqualified success, it being necessary at times to close the doors of the church and turn away many who come to hear. While this work is not directly connected with the church, it is of such nature as to stimulate thought along religious lines, and to awaken the religious consciousness.

A marked increase of interest is also to be noted in connection with the regular meetings of the church. There has been a steady increase of attendance from the beginning to the end of the year at the Sunday morning service. This service affords the best index of the religious interest, since it is strictly a service for the purpose of worship. The attendance in the evening also shows a considerable increase over the previous year. The aggregate attendance each Sunday ranges from 250 to 450, not including the Sunday School, which has increased from an average of 30 to an average of 80.

Although the buildings connected with the Tōkyō church are small and not well adapted to school purposes, the desire to use the means at command to the greatest possible extent for the good of the community has led to the enlargement of the school work. A night school for the study of English has been maintained during the year with an attendance quite equal to the capacity of the buildings. An English department has also been added to the industrial school for girls mentioned in the report of last year.

The work in Tōkyō has been strengthened during the year by

the return of Rev. Kiyoshi Satō and Miss Tama Imai from the United States where they have been engaged in study. Mr. Satō spent three years in Lombard College in Illinois and one year in Tufts College in Massachusetts, and before returning to Japan, was ordained in the Every Day Church in Boston, of which Rev. G. L. Perrin, D.D., the founder of the mission, is Pastor, Miss Imai spent one year in each of the above-mentioned colleges. Both come well equipped for the work.

The following report of the Blackmer Home was prepared by Miss Osborn who has charge of that important branch of our work :

" Last year we secured for our Girls Home an excellent site in one of the finest locations in Tōkyō, and this year we are rejoicing over the completion of the building. " We removed from our rented building to the new one in November, and now have fifteen girls whose ages range from nine to twenty-two.

" The younger girls attend the government primary schools ; one of the older girls attends the Seibi Jo Gakkō, and three others are students of the Womens' University. A Japanese trained kindergartner has special charge of the younger girls and of the details of housekeeping, and the older girls are under the supervision of an experienced Japanese teacher who has had the advantage of two years of college life in the United States. All were mothered by a missionary who lives with the girls. Our aim is to give the girls a home-like home and we feel that in a large measure we are succeeding in this.

" Six of the girls are supported by personal contributions from friends in America, three by the Mission and six are self-supporting.

" Each girl does her share of the work of the Home from cooking the meals and mopping the floors to taking her turn in leading the evening devotions, and those who are supported either directly or indirectly by the mission are pledged to give a certain period of service after they have completed their school course. For this service they are given special training in the Home.

" They are trained to take a part in the work of the Church

and the Sunday school and also to share responsibility in the work of the Young Women's Temperance Society. Thus they grow into an all round preparation for the work of raising the standard of Japanese woman-hood."

I. W. CATE.

THE EVANGELICAL PROTESTANT MISSIONARY SOCIETY.

It has become customary to associate the German Mission with the Universalists and Unitarians of America and to term these three, "the Liberal Group of Missions." Of these churches Mr. Chamberlain says in his "Things Japanese": "The Unitarian mission is now extinct, and the Universalists have little or no following. Similar poor success has attended the *German Evangelical Mission*." This estimate, given as it is in a book from which year by year hundreds of visitors to Japan derive all their information about the missionary work, has, as far as concerns ourselves, always appeared to us to be an injustice. It is a pity that one generally known to be among the most competent to express an opinion on things Japanese should share the common mistake of estimating a mission rather by the number of its converts, congregations, and institutions than by the mental power it is exercising. The highly esteemed critic fails to make allowance for the fact that the workers of the Mission from the outset were not so much bent upon gaining a large number of candidates for baptism as on moving the minds of those with whom they come into contact in favor of Christianity and imbuing Japanese society with the Christian spirit; and he further fails to acknowledge what leading Japanese pastors as well as missionaries of other denominations, either readily or reluctantly, admit, that the German Mission has exerted from the first, and still exerts its full share of influence on the religious thoughts

of not a few people of this country. It should also be taken into account that we came to Japan much later than others, near the close of that promising period, the astonishing success of which induced even sober minds to cherish the sanguine dream of a Christianiation of Japan within a quarter of a century. Nor should it be ignored that there have never been more than three or four German missionaries, one of whom, moreover, has had to devote a considerable part of his time and strength to the pastoral care of the two German congregations in Tōkyō and Yokohama. Taking all this into consideration, any unprejudiced critic should rather be inclined to wonder at what such a little power, having had for example during the last year not more than *yen* 5,000 at its disposal, is still permitted by God to achieve. We ourselves at least close the year 1903 with thankful hearts.

THE WORKING FORCE.

The work has been in the hands of Pfarrer Haas, Schiller, and Wendt. The latter who had to return to Germany on account of his wife's health, has, however, been replaced, since March 1903, by Pfarrer Ostwald. There have been also three Japanese pastors, one evangelist, two Bible-women, two teachers and some student helpers.

LITERARY WORK.

It being one of the aims of the representatives of the German Mission to reconcile Christianity with the modern view of the world, special value is attached to literary work. This is entrusted to Pfarrer Haas who gives to this branch all the time he can spare. The German monthly magazine "Die Wahrheit" has found in 1903, as in the previous four years of its publication, a good sale. Not being exclusively religious in character, it numbers among its subscribers not a few students of the German language, who otherwise would not care for reading Christian literature. Many of the essays first published in the magazine are reproduced

in translations by Japanese papers and thus find the way to a larger circle of readers.

To the series of more comprehensive Japanese works edited by Pfarrer Haas under the general title of *Shingaku Sōshō* the following numbers have been added: 1. *Gunkel*, "The Legends of Genesis"; 2. *Falke*, "The Contest of the Three World Religions"; 3. *Hering*, "Testimony of famous Men in favor of Christianity." In the press is *Harnack*, "What is Christianity?"; in course of preparation *Grimm*, "Ethics of Jesus" and a "Life of Jesus" by *Haas*. The preceding volumes of this series are *Ritter*, "Is there a God?"; *Christlieb*, "Lectures on Christianity"; *Harnack* and *Schmiedel*, "Modern Christianity and Miracles"; *Kind*, "What think ye of Christ? Whose son is He?" A publication of the last year which has been found helpful by many students of Japanese writing is a "*Dictionary of the Most Important Chinese Characters*," compiled by Prof. Dr. Florenz

EVANGELISTIC WORK.

The headquarters of the Mission are in Tōkyō. Here, where two of the missionaries reside, are besides an organised church in the Hongō District, two preaching places in Banchō and Ichigaya. With the Tōkyō Station is also connected another organised church at the prefectural capital, Chiba. In this latter place the work has been particularly prosperous during the last year, especially among the students of the Higher Normal and the Medical School. There were eighteen baptised at Chiba, and as many more are candidates.

The second chief station is Kyōto, since September 1900 the home of Pastor Schiller. There, too, is an organised church numbering now thirty members.

In Kyōto as well as in Tōkyō there have been besides the regular services, Bible classes, weekly lectures, and less formal instruction.

EDUCATIONAL WORK.

In the Koishikawa District of Tōkyō are located: (1). the

theological school of the Mission, *Shinkyō Shingakkō* with five students; (2). a school for poor children with 50 pupils; (3). an industrial school for girls with nine girls, mostly former pupils of (2); (4). a German evening school four hours a week. (5). There is also an evening school in Kyōto.

THE RUSSO-GREEK CHURCH.

The following, while not written by the revered Bishop Nicolai, has his sanction. It comes from the pen of one of the best-known of the literary men whom Bishop Nicolai has gathered about him and was kindly translated from the original Japanese by the Rev. F. E. Hagin.

Bishop Nicolai at the outbreak of the war was urged to leave Japan, but he decided to remain with the Church he had himself built up. This decision was made known to the Church with such delicacy of Christian feeling as to deepen the respect and affection which are universally felt for him.—THE EDITOR.

The present condition of our Orthodox Church has already been reported by our venerable Bishop Nicolai and, since his report is fresh in the memory of all, to avoid repetition, I will devote my attention to another phase of the Church.

Our mission district contains more than 260 churches, besides several new missions not yet organised and quite a number of believers scattered here and there. So it is very hard to distribute our workers properly, as we have all told only 187 ministers, ordained and unordained. In some sections one pastor has the care of several mission points. These he visits regularly and holds preaching and prayer services.

The most progressive part of our mission field is the Hokkaidō. There are more than 20 churches in important places of the Hokkaidō, but the workers number only nine, so our workers in

that field are the most taxed. The Hokkaidō is divided into three districts and each district is under the care of an ordained priest who tours through his district three times during the year.

The main island from Aomori to Hiroshima is divided into eighteen districts. Tōkyō has several priests and each church in this city has its own workers.

In Kyūshū there are five workers under two priests. In Shikoku we have one priest, and there are a few churches in Chiūkoku. The progress in these districts is very slow. Our most prosperous churches are found in the northern part of the main island. The first preaching in this district was begun more than thirty years ago, therefore the influence of the church is deeply rooted in the homes of the believers. The churches along the Tōkaidō viz. Okazaki, Hamamatsu, Toyohashi, and Nagoya have excelled in worship and have become the model churches of the whole empire. The work in Tōkyō seems neither to be progressive nor retrogressive.

According to last year's statistics the offerings of all the churches amounted to only *yen* 8,771.00. Hence the salaries of the workers are supplemented by the Missionary Society. Last year for the first time we examined our church property. In the whole empire according to this report, our property foots up a total of *yen*, 84,398.00, excluding that in Tōkyō, Kyōto, and Ōsaka.

For the education of the workers of our Church we have a Theological Seminary and a Mission School. In the Theological Seminary, we give a liberal education and teach theology in the Russian language. There are now seventy students in the Seminary. In the Mission School we teach theology in Japanese. These students number but a little over ten. We have a Girls' School, in which we give a liberal education together with a short theological course. There are more than eighty girls in attendance. For furthering our evangelistic work and for the education of our believers we publish three periodicals. The *Scikyō Shimpō* is the authorised organ of our Church. In this magazine we publish

doctrinal articles relating to the Orthodox Church, reports of the progress of the churches in the different districts, and general religious and moral articles. This magazine is issued twice a month. The *Seikyō Yowa* is published monthly especially for reading in Christian homes. Sermons are published in this monthly and such other articles as are edifying to the faith of Christians. *Uranishiki* is a monthly journal published at the Girls' School for circulation among the women of the Orthodox Church. Besides those who write for these periodicals, we have about ten translators and authors in the publication department of our Church. Every year we publish several books, some translations and some originals. The books are for the most part from the writings of the church fathers and the recent publications of European theologians.

Last year it was determined that the Sunday schools should all use uniform text books, therefore our co-worker Mr. Mizushima, by the order of the Church, published literature for the Sunday schools. Bishop Nicolai having finished the translation of the New Testament, is giving his time entirely to the translation of the Prayer Book. Important parts of the Old Testament are already translated in the Prayer Book and we expect that the entire Old Testament will be completed in a few years. In our cathedral-compound in Tōkyō there is a library containing books which have been gathered by Bishop Nicolai. These books for the most part are in Russian, but many are in English, French, German, and other languages. They comprise books on theology, philosophy, science, history, and general themes, amounting in all to over 12,000 volumes. Besides this we have a small library of Japanese books.

Supplementary Statement. From the present political situation of Japan and Russia, since the Japanese Orthodox Church is aided by the Russian Missionary Society, some are led to believe that the Church is necessarily Russianised and given to Russian forms. This is indeed a misapprehension. Such misconceptions have occurred in every age and we rather pity those who thus misunder-

stand us. It will be evident to one who has observed both the Russian Orthodox Church and the Japanese Orthodox Church, that the Japanese Church is not Russianised at all, even though it be aided by Russia. Bishop Nicolai, who is the apostle to Japan, did not introduce customs which were exclusively Russian at all. He only handed down the doctrines and customs of the Eastern Church of the holy catholic apostles. In 1893, Archbishop Deonishi of Zante, an island off the west coast of Greece, visited our Japanese Orthodox Church. The Archbishop is a Greek and belongs to the Greek Church. However he came to the Cathedral at Surugadai and worshipped with Japanese priests, without changing his form of worship. He thus proved by his action that the Japanese Orthodox Church, which was established by the Russian Missionary Society, is just the same as those Orthodox churches found in Greece and neighboring countries. In the year 1895 Archbishop Gerashim of Jerusalem sent to our Japanese Orthodox Church a holy image that our reciprocal and harmonious relations might thereby be manifest. This shows plainly that the Orthodox Church established in Jerusalem is wholly like the Orthodox Churches found in all Eastern Europe.

We Japanese believers will hand down forever to our descendants the Orthodox Church which has been established by the hand of such a faithful missionary as Bishop Nicolai. And we believe, some day, by the grace of God, all other churches, which are but branches of the only Church, will become one, in one pasture, under one great Shepherd, and we pray always for that day.

Communicated.

THE ROMAN CATHOLIC CHURCH.

The Roman Catholic Church is governed by an archbishop, Mgr. Osouf, and his coadjutor whose seat is in Tōkyō (Tsukiji), and by four bishops whose residences are in Nagasaki, Ōsaka, Tōkyō, and Sendai.

The number of European missionaries is 114; of Japanese priests 31; and of catechists, 268. All occupy themselves solely with the conversion of infidels and the spiritual advancement of the Christians.

The total number of Catholics is 58,086, without counting the 1,551 of Formosa (See note on this island at the end of the report). More than a half of these Christians are in Kyūshū, especially in the neighborhood of Nagasaki, Hirado, and the Gotō Islands, and are for the most part descendants of the Christians of the seventeenth century. The city of Tōkyō has about 5,000 Catholics divided into six parishes with churches of greater or less size.

In the whole of Japan there are 385 "churches" as the apostle St. Paul would have said. Of course these "churches" or groups of Christians must not be compared with parishes in the Christian countries of Europe and America: they are centers of meeting of which some, like Urakami, near Nagasaki, for example, number more than 6,000 faithful, while others have *twenty*. Of these 385 centres or groups, 145 are furnished with a church or a chapel. The others hold their meetings in an oratory set up, ordinarily, in a simple Japanese house. In the dominical Sunday meetings when there is no priest to offer the Divine Sacrifice and to preach, it is the catechist or, it may be, one of the oldest of the Christians who leads in the prayers and speaks. Those whose dwellings are too distant from these centers must gather at home and in that case it is the father of the family who recites the prayers.

In order to nourish the faith of the Christians and to incite to the practice of the virtues, the priests conduct missions from time to time in the large centers. These missions include bringing the faithful together during four or five days, once or twice a day, and preaching to them on the fundamental truths of Christianity. In the places where these large gatherings cannot be held, the Christians meet in the evening once or twice a week to study together the Christian doctrine. In the absence of a priest, it is the duty of the catechist to make obscure points clear and resolve

the doubts of inquirers. Unbelievers who wish to gain information about the Christian religion are admitted to these meetings which are largely informal and they certainly lead to more conversions than the public sermons. These last, necessary as they are in many places, above all where the religion of Christ has not yet been preached, nevertheless, scarcely meet the needs of these who wish to comprehend the precepts of Christianity.

In spite of the zeal of her workers, the Catholic Church has to record during the year 1903 only 805 baptisms of adults, 1,792 baptisms of the infants of Christians and 2,421 baptisms of the sick *in articulo mortis*. We shall come back to these last in speaking of works of charity.

PUBLICATIONS.

As many Christians are not able to take part in the meetings referred to above, on account of lack of time or of living too far from a center, the Mission publishes twice a month two reviews, in order to furnish them with the necessary religious instruction. These two reviews are the "*Koc* and the *Tsūsoku Shūkyō-dan*." Together they count about 3,000 subscribers. As they are intended solely to set forth the Catholic doctrine and to defend it against the attacks of its adversaries, these two reviews do not occupy themselves at all with scientific questions and still less with politics. In addition, the Mission publishes every year a certain number of pamphlets or books upon special questions, whatever they may be, religious, moral, social, or scientific. Several missionaries, Europeans or Japanese occupy themselves solely with publications of this nature. Practically all are in Japanese but sometimes one appears in a foreign language. Thus, for example, "The Christian Daimyō" was published in English for the very simple reason that this language is understood by foreigners and by all Japanese who have had thorough instruction. This book had for its aim the refutation of the errors contained in the histories of Japan during the period

between 1549 and 1650, enormous errors still believed and taught in our own time.

SCHOOLS.

In order to be able to form a Japanese clergy, the Mission maintains three seminaries, or schools of theology. All three together count only 39 students. It must not be lost from sight that this number is so small because the Church shows herself very severe in the choice of her priests and because young men are not drawn toward a state which imposes on them, celibacy, poverty, and a severe discipline.

On the other hand, the schools which the "Frères de Marie" have maintained for several years in Tōkyō, Yokohama, Nagasaki and Ōsaka, offer greater inducement to the youths of the country. These schools, *jīnjō chū gakkō* or middle schools, count already almost 1,200 pupils of the best families of Japan. More than fifty foreign instructors teach western languages and sciences in these schools and the rest of the programme is filled by Japanese instructors. The colleges of Tōkyō, Ōsaka, and Nagasaki are intended for Japanese exclusively and follow the programme of the Government; that of Yokohama known under the name of "L'Institut de St. Joseph" is reserved for foreigners alone. "L'Institut de St. Joseph" has at present 108 pupils of fourteen different nationalities.

The "Frères de Marie" will render great services to Japan: their modest exterior, the attachment which they show to their pupils, the spirit and discipline which they inculcate in their students have already gained the confidence of the parents who do not hesitate to confide their children to them. It should be added that the religious question need not disquiet the parents who send their children to the schools of the "Frères de Marie:" these latter do not proselytise *ex-professo*; they content themselves with giving a virtuous education to their pupils. If any one desires to

be present at religious instructions, he must bring a written permission from his parents.

The Mission has just opened two *geshikuya*, or boarding houses, for the students who are attending different schools in the city. As is known, the Japanese students are, for the most part, day pupils and in consequence are abandoned to themselves without discipline and with no superintendence whatever. Far from their parents, led away by bad companions, many of these students neglect their studies and abandon themselves to all the vices. To remedy, at least in part, this difficulty, the Mission offers a "home" to students who wish to escape these dangers. One of these "*geshikuya*" is in Tōkyō (Koishikawa) and contains already 24 students; the other is at Kanazawa with twenty students. Of course the students pay for their lodging as well as defray any expense which they occasion: the missionary who directs the home gives them lessons in foreign languages gratis. All must observe the rules of the home; going out into the city, especially at night, is forbidden unless there is special reason for permitting it. The director inquires at the different schools attended by the students, whether they attend regularly, whether they are making progress, and whether their conduct is good. These "*geshikuya*," if indeed they succeed, will be of great help to the parents who are obliged to send their children away into the great cities, where exposed to every danger they are generally lost.

The Mission possesses eleven Foreign Language Colleges or schools for the education of young girls of the upper classes. These schools are directed by 122 European sisters and 34 Japanese sisters. These same sisters maintain, also, 21 elementary schools, (*jinjō* and *kōtō shogakkō*) and kindergartens with 3,280 scholars.

The elementary schools for boys are less numerous and have a much smaller attendance: the Mission possesses only 9 in all Japan with 964 scholars. The difficulty comes principally from the fact that the government schools are on a footing to which our little schools will never be able to attain; then, too, the parents,

even Christians, generally prefer to send their boys to the Government schools. It is unfortunate, for as the latter are without religion and even hostile to all religion, it will be difficult, nay even impossible, to train these children in the Christian life. As long as the Church of Japan has no Christians trained from infancy according to the precepts of the faith, it will not be possible to say that she is solidly established.

WORKS OF CHARITY.

If the Catholic Church occupies a relatively modest place in the work of publication and of education, she takes, nevertheless, the first rank in works of charity. Like Jesus Christ she seems to have especial pity for the poor and the outcast of the world. And so she maintains in twenty one orphanages, the enormous number of 1,560 children (1,378 girls and 182 boys) picked up, so to speak, in the streets. About 100,000 *yen* is spent annually in maintaining these unfortunate ones. Verily it is sublime but does the result correspond to such expenditure? It is a mistake to suppose that the Mission takes advantage of these orphanages to draw the poor parents and thus increase the number of Christians. As a general rule, one may say that these children have no parents or that they do not show themselves till the children have grown and are in a state to earn their living. Few, very few, are those who become Christians. Further more it may be asked whether it is really practical to confer baptism on these waifs. Some persevere, but the greater number, when once put back into the pagan environment, forget little by little that they are Christians. In general the Japanese have not much will power but in the environment from which come the children of our orphanages, it is even impossible to give it to them.

It is necessary then to gather these children and bring them up solely for the love of God. This essentially Christian work is the despair of the missionaries. On one hand they would not abandon these poor unfortunates to their sad fate and on the other

hand they ask themselves whether with the same resources they might not undertake some less ungrateful work.

A work still greater than that of the orphanages and at the same time much more consoling is that which consists in visiting the sick whatever their rank may be in the different hospitals of the city. In this work remedies are furnished to invalids who are not received into the hospitals and who are too poor to procure themselves the least alleviation. A legion of pious Christians visit the hospitals regularly and 14 pharmacies distribute remedies to about 50,000 poor people, a year.

It will probably be said "To what good is it to spend so much money and so much time on the sick who are irrevocably condemned to die and whose conversion,—if indeed they are converted—will not, in consequence, contribute to the material force of the Church.

It is true that the 2,421 sick people, whom these pious women have baptised in the course of the year 1903, will not add anything to the number of Christians, since they have almost all died, but Christian charity holds outward success of no account. It only knows that these sick people condemned by the physicians and often even abandoned by their own families are in a most desperate situation and it flies to their relief. In fact these unfortunate creatures, without consolation for this life and without hope for the next, listen with joy to the consoling words that there is a God who loves them and that confidence in the Redeemer will procure them eternal happiness.

There are even hundreds of lepers whom the Mission has received for the last fifteen years in the asylum at Gotemba and for the last five years in that of Kumamoto. These lepers are thrust out from humanity and generally even cast off by their nearest relatives. The Divine Master took pity upon them. May we do otherwise?

FUNDS AND CONTRIBUTIONS.

The Mission requires that its workers should live according to the precepts of evangelical poverty, and so, aside from lodging, it allows only 23 *yen* a month to European missionaries. It is misery for those who have no private means. Nevertheless, there are several who must content themselves with this pittance and live on such modest resources. Strange to relate, it is just these last who succeed best in evangelisation. The Japanese people being themselves poor listen more readily to an apostle who lives a life of privation than to one who has a modest competence. This poverty, or rather, this disinterestedness, reveals itself in all the work of the Catholic missionaries and has sometimes disastrous consequences. Thus instead of requiring the faithful to come to their aid, whether for the maintenance of the churches or for other running expenses, as is done in all other parishes throughout the world, they deprive themselves of necessities in order to defray the expenses themselves. So the 58,086 Catholics of Japan contribute hardly 2,000 *yen* a year for the maintenance of the Mission.

It is true that there are few rich Catholics in Japan; in the cities they are usually the *samurai* who have become petty officials or small merchants; in the country they are peasants in more or less comfortable circumstances, fishermen, and artisans. The rich, the high officials, the *savants* are in short somewhat rare. In this connection I have several times heard that Protestantism is the religion of the upper classes and Catholicism that of the people. It is perhaps true; but who knows whether what seems to constitute the strength of the former may not some day be its ruin, and what appears to-day to be the reproach of the Catholics may not in the future be their triumph. The history of Christianity stands out to prove that it cannot be otherwise. Its Founder Himself began only with the common people, knowing very well that that is the true base for an edifice which must last eternally.

FORMOSA.

The Catholic Missions in the island of Formosa are under the apostolic vicariate of Amoy (China) and are composed of nine Spanish Dominican fathers, two Chinese priests, and a certain number of catechists. The Catholics, to the number of 1,551, are found in eight principal districts; Scem-Kim, Ban-Kim-cem, Tainan, So-cin-cem, Tamsui, Paki-lun Hobue, Ta-li-bu, and in nine other districts of less importance.* There are seven elementary schools for boys, with 150 scholars. There is also at Scem-Kim, an orphanage with 41 children; 208 others are being brought up in Christian families; which is, it may be said in passing, perhaps the best and only true way to bring up abandoned children. Formosa has four churches and several oratories.

M. STEICHEN.

OBITUARY.

KENKICHI KATAOKA.

This eminent soldier, statesman, Christian, has passed on to higher service. His was a remarkable life. His memory and his influence are a priceless legacy to the Church and to the nation.

He was born in Kōchi in December, 1843 the same year as President Neesima. His grandfather, a man of remarkable force of character, exercised great influence over the boy, Kenkichi. He taught him to cultivate courage, not the temporary courage of an excited moment, and not simply natural courage, but a courage which has its foundation in right principles and convictions. He would never begin a fight, but if forced into it, he would fight until it was ended and ended rightly.

* I copy these names from the Annual Report of the Catholic Mission without guaranteeing the orthography.—M. S.

He was especially taught and trained in horsemanship and sword exercise, after the manner of the samurai of those days.

His father and grandfather died before he was twenty years old and he was left the head of the house. When twenty years old, the Daimyō of the province appointed him to an important office over three counties (*gun*). He took part in the struggle at the time of the Restoration, in 1867, being under Count Itagaki and Count Iwakura in Aizu. He had command of one half of the Tosa troops. Later, he was appointed drill master of the Tosa soldiers, and he received the commendation of the Emperor for the proficiency of the soldiers under his drill.

In 1871 he went to America, spent a year in study and observation in England and visited Paris. On his return to Japan, he entered the navy and was made lieut.-commander.

He early espoused the principles of constitutional government and freedom, and in 1874, at the time of the Korean trouble, he withdrew with Count Itagaki to Tosa, because the government would not declare war against Korea. The next year he joined the Constitutional Party.

In 1877 at the time of the Satsuma rebellion, Mr. Kataoka was imprisoned for one hundred days, because suspected of sympathy with the rebellious party. In 1887 Mr. Kataoka, with others of his province who were in Tōkyō, advocated freedom of speech and of the press, and they were ordered to leave the city; but he and several others stood upon their dignity as loyal citizens and refused to leave the city, whereupon he was again thrown into prison where he remained over a year.

In 1889 he was elected Speaker of the first provincial Assembly elected in his native province, Tosa.

On the first opening of the Diet, in 1890, Mr. Kataoka was elected a member from Kōchi, and he was successively re-elected, so that he held the place continuously until his death. He was four times chosen Speaker of the Lower House, so that he held that office from 1898 until his death. This was especially

remarkable because of the changing and coalescing of parties during this time. Mr. Kataoka was ready to welcome the preaching of the Gospel from the first in his native province and he was interested from the beginning.

He was baptised in the Presbyterian church in Kōchi in May 1885, and in October of that same year, he was chosen an elder in that church, which office he held until his death. His Christian life has been one constant and consistent witness for Christ.

The first time that the writer had the privilege of meeting Mr. Kataoka, he came to his house, in Kyōto with Mr. Sakamoto, another of those who were imprisoned with him in 1887, and asked for an interview.

He then told of his experiences while in prison; how for the first few months he was not allowed to have his Bible with him in the prison, how he enjoyed reading God's word and prayer and communion with God, so that his prison became the very gate of heaven to him. He came to love to pray for his enemies even, and those who put him in prison, so that his joy was unspeakable.

But he said that he had just passed through the exciting scenes of the second parliamentary election in Kōchi, where a desperate effort was made to defeat him, which nearly succeeded, and he had to use all his powers and influence, night and day for weeks, to prevent bloodshed and civil war in his province, and said he : "I did not enjoy reading my Bible and prayer during those weeks as I did in the prison. I could not keep my mind concentrated on what I read, and it wandered off in prayer, and I fear something is wrong with me, that my faith is not really genuine, that there is something deficient about my Christianity." As he told this experience the tears rolled down his cheeks. And said he, "I hear that you were in battle many times during the Civil War, in America, and I want to know what your experience was at such times of excitement." I told him my experience and he was greatly relieved. He thanked me most cordially and went away. That was the beginning of a friendship which has

lasted ever since, as I have visited him at his official residence, in Tōkyō, and as he has been my guest here, in Kyōto.

He was known always and everywhere as an earnest Christian. He said that he never entered the hall of Parliament and took his seat to preside, without bowing his head in silent prayer for God's presence and guidance.

For sometime, he opened his official residence in Tōkyō, on each successive Sabbath, for a Christian service and sent postal cards inviting men of rank and influence in the capital to attend, and he secured the most able and earnest pastors of the city to speak at these services.

It is said that a few years since, when Mr. Kataoka's friends wished to see him elected Speaker of the Lower House, some of them advised him to resign the eldership in his church, as his holding so prominent a place in the Christian Church might prevent his election, but his reply was, "If I am to choose between them, I would rather be an Elder in the church than Speaker."

Two years ago Mr. Kataoka's name began to be thought of as President of Dōshisha. When he was approached on the subject, he modestly replied that he was not fit for the position, a feeling which he persisted in expressing for several months. Finally, after repeated persuasion and on the unanimous request of the Faculty and Board of Directors of the school, he consented to accept the position, and when he met with the Board of Directors, in Kyōto, in March, 1902, and took the oath of office, as we were all standing around the table, he immediately said, "I want to pray," and he made one of the most touching prayers to which I ever listened, and I think there was not a dry eye in the room.

At the welcome meeting for him an evening or two later, he said, in response to the words of welcome which had been spoken, that he prayed every day for months that he might not accept this position, but every time he prayed and decided not to accept it, a feeling of unrest remained in his heart, and this feeling grew upon

him so that he felt that it was God's voice, calling him to the place, and was thus compelled to accept it.

He had two small rooms built adjoining the humble office of Dōshisha and there he slept and there he ate his meals which were brought in to him, only as he would occasionally accept an invitation to one of our tables.

He wished to be *in* the school where the teachers and students could have free access to him. His powerful influence was felt in the school from the beginning. At the close of the school year, in June, the end of the first term of his Presidency, he addressed the students, telling them that from the opening of the next school year in September, attendance at morning prayers would be made compulsory, as was formerly the case in the school; that strict deportment in the dormitories would be required; that the students would be expected to *be*, and to *behave* like, Christian gentlemen, always and everywhere; that these rules were not made for the purpose of punishing any one, but for the sake of the students and to restore and perfect the spirit of the school; but, he added, "If any one feels that he cannot come back and loyally obey these rules, we do not wish to see him next September, still we earnestly hope you will all come back." Since that time chapel attendance has been more general and complete than for fifteen years, and the discipline and spirit of the school, have greatly improved.

Mr. Kataoka had hoped in the near future to lay down the burdens of political life and give his last years entirely to educational work in connection with the Dōshisha. God, however, had other plans for him.

While in the school last March, he had a serious attack of indigestion, so serious that he spent about two months in the city hospital here, and later was in a hospital in Tokyō. Last July he returned to his home in Kōchi, and seemed for a time to be a little better, but his general strength gradually declined, and soon after the middle of October a serious complication began which

soon ended his valuable life. It proved to be appendicitis, the fourth return of that trouble, and he was too weak to endure an operation. The last days were days of very great suffering. When, however, he was told that some of his friends had said that his Jesus God could not be a very good God to allow one who had been so faithful to Him to suffer so much, he replied that, since Christ suffered so much more for him on the Cross, how could he complain at what he had to bear! He passed away, twenty minutes before midnight, October, 31st. Just before the end came, when his children and grand-children, with his wife and his Pastor were gathered around him, he asked to have No. 175 of the Japanese collection of hymns sung, the sentiment of which is, "The thought of Jesus' love cheers my heart." The meaning is something as follows: "When I am sick there is comfort. As I think of the suffering of Christ who shed His blood in my stead, my pain completely passes away. When I am suffering, I open my eyes and look upon that servant of God, Job, stricken by Satan and painfully buffeted, and, even in the midst of my tears, I praise God. In time of great trouble there is joy. Whom I the Lord loveth He chasteneth. When I know that He cleanses me with fire I can endure the burning of my body." After the singing of this hymn, his pastor led in a short prayer, and soon after one of the little grand-children went and took his grandpa's hand and he pressed the little hand, called the child by name, heaved two sighs and was gone.

He leaves a wife and five children, four sons and one daughter. Most of them are married, and have children of their own. All his children are professing Christians.

The funeral on the afternoon of November fifth, was most impressive. It was thoroughly Christian. A notice was posted in front of the house, after his death, that no flowers, would be received. The eight representatives of the Dōshisha who went down to the funeral, met at the house the day before and the sons met with us in the room where the plain casket was,

and we had the privilege of looking again upon the face of our departed President.

He had requested that a plain pall should be prepared to cover the casket, and that after the funeral, it should be presented to the church to be used at other funerals. The casket was covered with this, on each side of which was a large white cross. The Emperor sent a present of one thousand *yen*, and three pieces of rich white silk. He also sent a decoration, (the Third Class Order of the Rising Sun), which last two presents were carried by two persons in front of the casket. The funeral services were held in the large Presbyterian church which was packed until there was no standing room at all below, and a large crowd stood outside. The services were conducted by Mr. Kataoka's Pastor, Rev. Mr. Tada, who preached a very appropriate sermon from the passage in 2 Cor. iv. 16: "Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day."

He dwelt upon Mr. Kataoka's strong faith and his earnest Christian life, and especially upon how his soul triumphed over his body when racked with pain and decaying during those last days. Brief words were read or spoken by several persons, one speaking for the relatives of the deceased, one for the province of Kōchi, and a representative of the Kōchi residents of Tōkyō read a very touching tribute written by Count Itagaki.

A letter was presented by the Tōkyō Y.M.C.A., of which Mr. Kataoka was President, and Rev. Mr. Yoshioka spoke for the Presbyterian Home Missionary Society, of which Mr. Kataoka was also President, and for the Presbyterian church. Rev. Mr. Matsuyama spoke for the Dōshisha and Dr. Davis for the Mission and the missionary body in Japan. The audience was largely made up of the leading men in Kōchi. They listened with marked attention during the two hours service. The favorite hymn of the deceased, No. 175, was sung and Rev. Mr. McIlwaine gave the benediction; and then began the two and a half miles funeral march

to the grave. The leading men of Kōchi Ken, including one or two who had come from Tōkyō, acted as pall bearers, bearing the casket into, and removing it from, the church, and walking beside it all the way.

It was a perfect, cloudless day, and it seemed as if the whole city was out, as they lined the streets for a mile and a half in serried ranks on each side. All the schools were out in orderly ranks, and all stood bowed in silent grief, with uncovered heads as the casket, which was covered with a wreath and crosses of flowers, was carried by. The widow and all the family, except some of the younger grand-children, walked the whole distance. The grave is prepared in a new spot, on the side of a mountain overlooking the city and the harbor, with the amphitheater of mountains and hills around. A large concourse followed the casket to the grave where a hymn was sung, a prayer was offered by Rev. Mr. Yoshioka, a former pastor of the Kōchi church, and the benediction was pronounced just as the sun was setting.

It was said of Abel that, "He, being dead, yet speaketh."

Mr. Kataoka, also, being dead, yet speaketh. His faith and love and truthfulness, his loyalty and unselfishness, his modesty, and above all, his life of helpful service speak to this nation; to the statesmen, to the educators, to the Christian workers, to the Christians, and to the whole mass of the people. He himself has passed on into a higher service, in the more immediate presence of the King, but his life, his influence, his zeal, his character live on, an undying and priceless heritage to the Church of Christ, to Dōshisha, and to the whole nation. Let us thank God for such a life and such a death and such a rich heritage!

J. D. DAVIS.

MISSION OF THE CUMBERLAND PRESBYTERIAN CHURCH.

Mrs. A. M. Drennan, in Missouri, U.S.A., June 26th, 1903. *Mrs. Drennan* was for twenty years a missionary in Japan.

MISSION OF THE METHODIST EPISCOPAL CHURCH (NORTH).

The Rev. Joseph Gilbert Cleveland, Ph. D., at Sakunami, near Sendai, on Sunday, July 23rd, Aged 46.

Mrs. Kate Josephine Fulkerson, wife of the Rev. E. R. Fulkerson, D.D., at Nagasaki, October 23rd, aged 36.

MISSION OF THE AMERICAN EPISCOPAL CHURCH.

F. W. Harrell, M.D., for some years a missionary in Japan, January 10th, 1904.

Miss Emma Williamson, at Wakayama, February 11th, 1904, aged 49.

MISSION OF THE AMERICAN PRESBYTERIAN CHURCH (NORTH).

Emma Thomasina, daughter of the late Rev. Thomas Theron Alexander, D.D., at Tōkyō, February 22nd, 1904.

MISSION OF THE AMERICAN BAPTIST MISSIONARY UNION.

Mrs. Mary Hawley Briggs, April 1st, 1904, aged 34.

APPENDIX.

AN INTERVIEW WITH COUNT KATSURA.

REPRINTED FROM THE "JAPAN MAIL," MAY 27, 1904.

I was recently favored with an interview with Count Katsura. The conversation lasted for nearly two hours; and its subject was the so-called Yellow Peril. Since then I have submitted the following account of the interview to him, and have received his assurance that I understood him correctly. I have also the permission of Count Katsura to make the account public.

WILLIAM IMBRIE.

(Dr. Imbrie is a missionary of the Presbyterian Church in the U.S.A., and has been for many years a resident of Tōkyō.)

The friendship of the American people for Japan (said Count Katsura) has continued unbroken for fifty years; and its sympathy with the nation in the present crisis of its history is most grateful. These are things which Japan will not forget. I notice, however, occasionally, even in articles which express a cordial desire for the success of Japan in the war now in progress, a shade of solicitude regarding the future. There is a vague fear that perhaps after all Japan is not quite what she is said to be; and at least an apprehension, in case she should attain to a position of leadership in Eastern Asia, that her influence might be exercised in ways injurious to the rightful interests of western nations and in particular to the extension of the Christian religion.

I am sure that if only the course of events be allowed to proceed without needless irritation, all such fears will prove to have been wholly unfounded; but I am equally sure, especially if Japan should continue to be successful, that Russia will leave no stone unturned to alienate the sympathy of the American people by impairing its confidence in the integrity of Japan. The power of insinuation is very subtle and may be very effective, especially when it is exercised ostensibly in the interest of matters of vital importance; and in this case I can easily see how the recent troubles in China can be made to furnish a plausible argument in proof of danger in the future. These half concealed endeavors on the part of Russia to prejudice the mind of the people of America against Japan therefore cause me some concern; especially because I am afraid that the awakening of real doubt as to the integrity of Japan may tend to create the very situation which is apprehended. But while I do feel concern, my confidence is greater than my concern. I cannot but believe that a fair presentation of the case will satisfy the American people that Japan has an answer to whatever her enemies may say against her.

The object of the present war, on the part of Japan, is the security of the empire and the permanent peace of the East. That such a war is necessary is plain. No one can look at the map and recall the course of Russia without seeing that that course is an imminent peril to Japan; and that the peril must be met without delay. No less clear is it that Russia is, and if allowed to be will continue to be, the great disturber of the peace of the East; and that there can be no permanent peace until she is put in bonds which she cannot break. Regarding this also there can be no delay. Therefore I say that the object of the war is the security of the empire and the permanent peace of the East. To this I may add that the situation is not a new one. The position of Japan is closely analogous to that of ancient Greece in her contest with Persia; a contest for the security of Greece and the permanent peace of Europe. Japan is Greece and Russia is Persia.

But while I say that the object of the war is the security of the

empire and the permanent peace of the East, I say also and with equal emphasis, that the war is not a war for the supremacy of race over race or of religion over religion. With differences of race or religion it has nothing to do; and it is carried on in the interests of justice, humanity, and the commerce and civilisation of the world. In saying this I am not speaking as an individual only; I am speaking as Prime Minister also; and more than that I am expressing the mind of His Majesty the Emperor. No doubt it may be said that such statements are to be regarded as diplomatic; and that diplomatic statements have the reputation of being inscrutable. That that is true of the statements of some I do not deny; but it is not true of the statements of all. It is not true of those of the Secretary of State of the United States; and there is no evidence that it is true of those of the Prime Minister of Japan.

Of course I cannot argue from facts that lie hidden in the future. That is impossible. But I can point to the past and the present; and the past and the present are an index of the future, just as truly in the case of a nation as of a man. To put the matter as it might be put I should have to go over the history of Japan from the time of the arrival of Commodore Perry; but I cannot do that at present, and must content myself with referring to only a few of many facts.

I do not think that any government in the world at the outbreak of war ever took such pains, as the Government of Japan has taken, to emphasise to all the duty of conducting the war in strict accordance with the principles of humanity and the usages of international law. Immediately upon the opening of hostilities, communications were sent to all the Governors of Prefectures, reminding them of their responsibilities and especially with regard to any Russians that might be residing within their jurisdiction. Under the authority of the Minister of Education, directions were issued by which all the students in the empire, from the young men in the higher institutions of learning down to the children in the Primary Schools, have been instructed as to the principles and duties to be observed. In addi-

tion to this, communications were sent to the recognised representatives of all the religious bodies in the country, Buddhists, Shintoists, and Christians alike ; asking them to take pains to discountenance any wrong tendencies among the more ignorant of the people. Among the points emphasised by the Government are these : That the war is one between the State of Japan and the State of Russia ; that it is not waged against individuals ; that individuals of all nationalities, peacefully attending to their business, are to suffer no molestation or annoyance whatever ; and that questions of religion do not enter into the war at all. There have been a few isolated cases in which persons have been treated with rudeness ; but no serious harm has been done, and in some instances the aggrieved parties had not been quite so discreet as they might have been. So far as the conduct of the people generally is concerned, in this particular at least it will take rank with that of the people of any country in the world under similar circumstances. I do not wish to boast, but my own belief is that it would take the first place.

The imputation is made that if Japan is successful in the present conflict, the day will come when to serve her own ends, she will not be above utilising the anti-foreign spirit that is now lurking among the masses of China. The spirit that held the Legations in Peking in peril of life ; that massacred hundreds of helpless foreigners and Chinese Christians ; and that brought deep anxiety and sorrow to the whole world. I will not go into the history of the Boxer movement and the steps taken to suppress it ; though if I did I could show that, for reasons that are now somewhat more evident than they then were, no other nation occupied so difficult a position as Japan. But no candid man can say that in all that trying time Japan was derelict in the performance of her duties ; and no one has a right to insinuate that in the future she will be less broad-minded, less honourable, less humane, or less the friend of the civilisation of the West, than she was when her army went to the relief of the foreigners besieged in Peking. Many think that in some respects it would be an advantage to Japan in the present war to have China for an ally.

But those who are rightly informed know that from the very outset of the war and ever since, Japan has steadily endeavored to limit the field of operations and to preserve the neutrality of China. And one great reason for this has been precisely to avoid the danger, with all its terrible possibilities, of fanning into a flame the anti-foreign spirit in China. When therefore Japan says, the permanent peace of the East, she does not mean the East in arms against the rightful interests of the West or the civilisation of the world.

The argument against Japan is sometimes put in this form: Russia stands for Christianity and Japan stands for Buddhism.

The truth is that Japan stands for religious freedom. This is a principle embodied in her Constitution; and her practice is in accordance with that principle. In Japan a man may be a Buddhist, a Christian, or even a Jew, without suffering for it. This is so clear that no right-minded man acquainted with Japan would question it; but as there may be those in America who are not familiar with the facts, it will be well to enumerate some of them. And as in America the matter will naturally be regarded from the point of view of Christianity, I will confine myself to that point of view.

There are Christian churches in every large city, and in almost every town in Japan; and they all have complete freedom to teach and worship in accordance with their own convictions. These churches send out men to extend the influence of Christianity from one end of the country to the other, as freely as such a thing might be done in the United States, and without attracting much if any more attention. There are numerous Christian newspapers and magazines, which obtain their licences precisely as other newspapers and magazines; and as a matter of course. Christian schools, some of them conducted by foreigners and some by Japanese, are found everywhere; and recently an ordinance has been issued by the Department of Education, under which Christian schools of a certain grade are able to obtain all the privileges granted to Government schools of the same grade. There are few things which are a better proof of the recognition of rights than the right to hold pro-

perty. In many cases associations composed of foreign missionaries permanently residing in Japan have been incorporated by the Department of Home Affairs. These Associations are allowed to "own and manage land, buildings, and other property ; for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence." It should be added also that they are incorporated under the Article in the Civil Code which provides for the incorporation of associations founded for "purposes beneficial to the public" ; and as "their object is not to make a profit out of the conduct of their business," no taxes are levied on their incomes. Presbyterian, Congregational, Baptist, Episcopal, Methodist, and other American missionaries all have such associations. In passing it may perhaps be worth while to ask the question, How far do the facts to be found in Russia correspond with all these facts now stated? The number of those professing Christianity in Japan I do not know ; but it must be a large number, with a much larger number who are Christian in their affiliations. The Japanese Christians are not confined to any one rank or class. They are to be found among the members of the National Diet, the judges in the courts, the professors in the Universities, the editors of leading secular papers, and the officers of the army and navy. Christian literature has entrance into the military and naval hospitals ; and a relatively large number of the trained nurses employed in them are Christian women. Recently arrangements have been made by which six American and British missionaries and six Japanese Christian ministers are to accompany the armies in Manchuria, in the capacity of spiritual advisers to the Christian soldiers. These are facts patent to all ; and therefore I repeat what I have already said : That Japan stands for religious freedom. It is hardly necessary, I think, to point out that to abandon that principle, either now or in the future, would be to violate the Constitution, and would create deep dissatisfaction throughout all Japan. What then becomes of the argument that Russia stands for Christianity and Japan for Buddhism?

But sometimes the argument against Japan is stated in this way: There is a general idea that Japan holds in common with the West the great fundamental elements of the civilisation of the West; but this is a very superficial view of the case. What in fact Japan has done, so the argument runs, has been to adopt certain products of the civilisation of the West: The railroad, the telegraph, the post office, the system of banking, the battleship and the quick-firing gun. On the other hand, of those elements in the civilisation of the West which the West regards as of the very highest importance Japan really knows but little, and for them she cares still less. The truth is that, underneath all, Japan stands for what may be described as the spirit of the East against the spirit of the West; and for this reason the sympathies of the West in the present war should be with Russia. It is worth while remembering also that battleships and quick-firing guns, without some other things, may some day make Japan a somewhat dangerous neighbor. That is the way the argument against Japan is sometimes put.

Now it is quite conceivable that a nation might accept certain of the products of the civilisation of the West and at the same time value very lightly its characteristic principles. The newspaper, for example, is a product of the civilisation of the West; and yet a nation might have its newspapers without having anything of the freedom of the press. But those who advance the argument against Japan which I am now considering overlook, or are ignorant of, facts which cannot be overlooked or ignored.

Japan is an old country with a history which it will always read with a proper pride; for the civilisation of what we now call Old Japan was one of a high order, and comprised elements which New Japan has no desire to change. For reasons, which however I need not now give, during a long course of years Japan thought it wise to live an isolated life. Then came a period in her history, little understood by most foreigners, when great internal forces were actively at work bearing Japan on to a new era. It was during that period that Commodore Perry came to Japan; and no

doubt his coming, and the manner of it, did much to give the movement of which I speaking direction ; but it was not his coming that caused the movement. Then came the Restoration ; and with the Restoration of the Emperor, the new era, the Era of Meiji (Enlightenment) ; and with the Era of Meiji, the Great Imperial Pledge that Japan should "Seek for knowledge throughout the whole world." Since then Japan has diligently sought knowledge ; and the knowledge that she has gained she has made her own. The old tree still stands ; but the new branches have been grafted into the tree, and now belong to the tree just as truly as the old branches which remain. Nor is it true that Japan in her search for knowledge has found nothing but the railroad, the telegraph, and the battleship. What then are some of the elements of the civilisation which Japan now holds, and will hold, in common with the West?

One of the essential elements of the civilisation of the West is the education of the West. That Japan has accepted with all her heart. Students in Japan are taught precisely the same things that students in Europe and America are taught, excepting that little attention is paid to Latin or Greek. This education is given through a system beginning with the kindergarten and extending to highly specialised university courses. It is only for particular instruction that it is necessary for a student to go abroad. There is not a village in the empire without its primary school ; the towns are supplied with secondary schools ; at convenient centres there are high schools which may be compared with the smaller colleges in the United States ; in Tōkyō and Kyōto are the Universities ; and besides these there are many technical schools. This is the system sustained by the Government. It may not be perfect ; but Japan has searched and is searching the world over to find the best ; and she is doing all in her power to solve a problem that presents many difficulties. In addition to the Government system there are many private institutions ; some of them of a high grade. Every child in Japan, unless exempt for specified reasons, is required to complete

the primary school course. Education is yeast ; and the education of Japan is the education of the West.

Law, and the administration of law, and in particular the rights of the individual under law constitute, as any thoughtful man will admit, a dominant element in the civilisation of the West. In speaking of the civilisation of the West, it is hardly necessary for me to say that I am not thinking of the type which permits a man to be imprisoned or transported for life, with little or no process of law. Since the beginning of the Era of Meiji, Japan has entirely remodelled her laws, both criminal and civil. This was done after a most painstaking study of the laws of Europe and America, with the aid of foreign experts ; and Japan has no reason to be ashamed either of her laws or of the administration of them, even when judged by the standards of the West. Japan also accepts her place among the nations of the West as bound by the principles of international law both in peace and in war ; though she regards a judge, sitting in highest Court of Arbitration in the world, as exceeding his duties, when he introduces into his judgment uncalled-for criticism of a nation in no way connected with the case under consideration.

But to mention only one thing more. Perhaps there is nothing more peculiarly characteristic of the civilisation of the West than government under a constitution ; though there are nations which belong geographically to the West in which a constitution is not regarded as advisable. Japan has a constitution which provides for an Upper and a Lower House, through which the will of the people finds expression. In one particular also the Constitution of Japan has in the eyes of Japan a peculiar glory. It was not, as has been the case in many countries, the fruit of a long struggle between the nation and the Throne. It was the gift of the Emperor, freely given, gratefully received ; a sacred treasure which both alike will guard with care.

Reference has already been made to the warning that Japan stands eagerly waiting to take the leadership of the East ; and that if she does so, it will be in the spirit of the East against the West.

Whether or not it is the destiny of Japan to be the leader of the East remains to be unfolded. But if ever that responsibility shall be hers, of one thing the world may be sure. She will not willingly retrace her own steps; and she will at least endeavor to persuade the East to do what she has done herself, and what she is trying to do more perfectly.

The object of the war then, on the part of Japan, is the security of the Empire and the permanent peace of the East. It is carried on in the interests of justice, humanity, and the commerce and civilisation of the world. With differences of race or religion it has nothing whatever to do. But the enemies of Japan say that this is not true; that the war is a war for the supremacy of race over race and religion over religion; and they talk of a Yellow Peril. In reply Japan asks for a fair hearing.

A REMINISCENCE OF A FORLORN HOPE.

A beautiful reminiscence is reported from the front in connection with the third blocking expedition to Port Arthur, which took place on May 3. After that exciting night, when the Japanese ships rode through a terrible hail of missiles and the water was continually heaving under them owing to the explosion of mines, our torpedo-boats were deputed to rescue from the sea the survivors of the forlorn hope. One of the dead bodies then recovered was that of warrant officer Shikanosuke Kageyama, who had gone to almost certain death in the *Otaru Maru*. On opening his clothes, there was found in his breast-pocket a booklet, which was soaked with water and blood. The book was the Gospel of St. John. An officer, who was well acquainted with the deceased, states that this book of the beloved disciple of Christ had been

given to the officer by Miss Maclean* of London, whose hospitality towards our sailors during their sojourn in England is so well known. It appears that Kageyama received the present during his visit to England as one of the crew deputed to bring the battleship *Mikasa* to Japan. Since then he has never parted with the book, and has read it in times of peace as well as in war. He was naturally a gallant and patriotic sailor, but became more so on account of the admirable faith he derived from reading the invaluable work. According to his friend, he was a firm believer in the words of Christ that those who believe shall not perish. He went to the deadly fight with this faith, and died peacefully with the book close to his bosom. As a souvenir of a memorable occasion, the book was deemed too precious to be buried with the gallant officer, and it was accordingly returned a few days ago to Miss Maclean, with the statement of the heroic end of its late owner, it being thought that the English lady would be glad to know that her gift had been so dearly cherished by one of the best and bravest of the Japanese sailors, all of whom she loves so well.

The Japan Times.

* Miss Maclean was for several years a Missionary in Japan. Since her return to England she has devoted herself most disinterestedly to work in behalf of the Japanese sailors who frequent the port of London. She has won the warm regard and gratitude of many hundreds of sailors, and even the recognition of the Emperor himself who not long ago bestowed a decoration upon her, possibly the first ever conferred upon a foreign lady.—THE EDITOR.

MISSIONARY DIRECTORY-1904.

ABBREVIATIONS:—*With names of Mission Secretaries on the field.*

- 2.—A. B. C. —American Board of Commissioners for Foreign Missions (69)[†]
D. W. Learned.
- 2.—A. B. U. —American Baptist Missionary Union (58) *R. A. Thomson.*
- 3.—A. C. C. —American Christian Convention (8) *Alice True.*
- 4.—B. S. —Bible Societies (5) *H. Loomis.*
- 5.—C. & M. A. —Christian and Missionary Alliance (5) *Miss E. E. Barns.*
- 6.—C. C. —Church of Christ (Disciples) (5) *Miss Carme Hostetter.*
- 7.—C. M. S. —Church Missionary Society (inc. in No. 8).
Hokkaido Jurisdiction, *D. M. Lang.*
Central Japan Mission, *H. McC. E. Price.*
Kiushu Jurisdiction, *A. R. Fuller*
(A. B. Hutchinson, Acting Secy.).
- 8.—C. of E. —Church of England (C.M.S., S.P.G., C.C.M.S., M.S.C.C.).**
South Tōkyō Diocese, *Bishop Aradry.*
Osaka Diocese, *Bishop Fess.*
Hokkaidō Diocese, *Bishop Fyson.*
Kiushiu Diocese, *Bishop Evington.*
- 9.—C. P. M. —Cumberland Presbyterian Mission, (19)^{††} *A. D. Hall.*
- 10.—E. C. —Episcopal Church, U. S. A.**
North Tōkyō Diocese, *Bishop McKim.*
Kyōto, *Bishop Partridge.*
- 11.—G. E. M. —German Evangelical Missionary Society (German and Swiss) (6),
Pfarrer H. Haas.
- 12.—H. F. —Hephzibah Faith Mission (6) *F. L. Smelser.*
- 13.—Ind. —Independent of Mission Boards ().
- 14.—Luth. —Evangelical Lutheran Mission, including Evangelical Lutheran Church, United Synod, South (U.S.A.); Ev. Luth. Missionary Society, Finland; and United Danish Evangelical Luth. Church of America, (9) *C. L. Broten.*
- 15.—M. C. C. —Methodist Church of Canada (37) *C. J. L. Bates.*
- 16.—M. E. C. —Methodist Episcopal Church, (68).
North Japan, *J. L. Cowen.*
South Japan, *H. B. Johnson.*
- 17.—M. E. S. —Methodist Episcopal Church, South, (4) *Wm. Court.*
- 18.—M. P. —Methodist Protestant Church (21) *J. P. Richardson.*
- 19.—M. S. C. C. —Missionary Society of the Church of England in Canada.**
- 20.—E. A. —Evangelical Association of North America, (6) *J. P. Hauch.*
- 21.—N. K. K. —Nippon Kirisuto Kyōkwai (P.M., P.M.S., R.C.A., R.C.U.S., C.P.M., W.U.M.) (159).
- 22.—N. S. K. —Nippon Sei Kyōkwai (C. of E., E. C.,) (212).
- 23.—P. M. —Presbyterian Church in the United States of America,^{††} (56).
East Japan Mission, *Wm. Imbrie.*
West Japan Mission, *Harvey Brokaw.*

(*)—Not supported by Mission Board. (†)—Number of Missionaries,
[wives included.]

(**)—Included in No. 23. (††)—Included in No. 22.

(***)—Employed by Mission.

- 24.—P. S. M. —Presbyterian Church, U.S.A., South,†† (30) *C. A. Logan.*
 25.—R. C. A. —Reformed Church in America (Dutch) (27).††
 North Japan Mission, *M. N. Wyckoff.*
 South Japan Mission, *Henry Stout.*
 26.—R. C. U. S. —Reformed Church in the United States, (German)†† (21),
 Paul Lambert Gerhard.
 27.—R. C. C. —Roman Catholic Church (236) *F. Evrand.*
 28.—R. O. C. —Russian Orthodox Christian Church (Greek) (3) *Bishop Nicolai.*
 29.—S. A. —Salvation Army (14) *C. Duce.*
 30.—S. B. C. —Southern Baptist Convention (12) *E. N. Walne.*
 31.—S. D. A. —Seventh Day Adventists (8) *F. W. Field.*
 32.—S. F. —Society of Friends, (8) *Gurney Binford.*
 33.—S. J. A. —Scandinavian Japan Alliance (8) *Joel Anderson.*
 34.—S. M. —Seamen's Missions, (4) *W. T. Austen.*
 35.—S. P. G. —Society for the Propagation of the Gospel, (Incl. in No. 7).
 36.—T. S. —Tract Society, *Geo. Braithwaite.*
 37.—U. B. C. —United Brethren in Christ (6) *Joseph Cesana, Act. Sec.*
 38.—Univ. —Universalist, (3) *Miss C. M. Osborn.*
 39.—W. C. T. U. —Woman's Christian Temperance Union, *Miss K. G. Smart.*
 40.—W. U. M. —Woman's Union Mission (6)†† *Miss Julia E. Hand.*
 41.—Y. M. C. A. —International Committee of Young Men's Christian Associations
 Galen M. Fisher.
 42.—Eng. Presb. —English Presbyterian in Formosa (18) South.
 43.—Can. „ —Canadian Presbyterian in Formosa (1) North.

A

Adams, Miss Alice P.	A. B. C.	1891	Monden Yashiki, Okayama.
Ague, Miss Pearl	C. & M. A.	1902	306 Kakomachi, Hiroshima.
Alcorn, Miss B. H.	M. C. C.	1896	Kōfu, Yamanashi-ken.
Aldrich, Miss Martha	E. C.	1888	Heian Jo Gakuin, Kyōto.
Alexander, Rev. R. P. & W.	M. E. C.	1893	Hirosaki.
Alexander, Miss Bessie	M. E. C.	1899	Sapporo.
Allchin, Rev. Geo. & W.	A. B. C.	1882	31 Kawaguchi-chō, Ōsaka.
Allen, Miss Belle J.	M. E. C.	1888	281 Dartmouth St., Boston, Mass., U. S. A.
Allen, Miss B. J.	C. of E.	1895	25 Takara-machi Kokura, Fukuoka-ken.
Alling, Miss H. S.	M. F. C.	1887	Aoyama Jo Gakuin, Tōkyō.
Ambler, Rev. J. C. & W.	E. C.	1889	7 Kawaguchi-chō, Ōsaka.
Anchen, L'Abbe' P.	R. C. C.	—	Sendai Miyagi-ken.
Anderson, Rev. Joel	S. J. A.	1900	Takayama, Hida, Gifu-ken.
Anderson, Miss H.	S. J. A.	1891	Takayama, Hida, Gifu-ken.
Anderson, Rev. P. & W.	Eng. Presb.	—	Tainan Formosa, (<i>absent</i>).
Andrews, Rev. R. W. & W.	E. C.	1899	(<i>absent</i>).
Angles, Rev. J. B.	R. C. C.	1890	Catholic Mission, Tamatsukuri.
Archer, Miss A. L.	C. of E.	1899	8 Nishi Hatchō, Toyohashi, Mikawa.
Armbruster, Miss Rose	C. C.	1903	24 Kawaguchi-chō, Ōsaka
Armstrong, Miss M. E.	M. C. C.	1903	8 Toriizaka, Azabu, Tōkyō.
Armstrong, Rev. R. C.	M. C. C.	1903	8 Toriizaka, Azabu, Tōkyō.
Arnold, Miss C. M.	C. of E.	1902	28 Nichōme, Nagata-chō, Kōjimachi, Tōkyō.
Asbury, Miss Jessie J.	C. C.	1901	Nakanaga-chō, Akita, Akita- ken.
Atkinson, Rev. J. I., D.D., & W.	A. B. C.	1873	53 Yamamoto-dōri, Kōbe.

Atkinson, Miss A. P.	M. E. C.	1882	6 Higashi Sotobori-chō, Nagoya.
Atkinson, Miss M. J.	P. M. S.	1899	Kinjo Jo Gakkō, Shirakabe-chō Shichōme. Nagoya.
Aurients, L'Abbe' P.	R. C. C.	1878	Catholic Mission, Tōkyō.
Aurell, Rev. K. E. & W.	B. S.	1891	3 Aoichō Akasaka Tōkyō.
Austen, Rev. W. T. & W.	S. M.	1873	82 Yamashita-chō, Yokohama.
Awdry, Rt. Rev. Bish. W., D.D. & W.	C. of E.	1896	8 Sakae-chō, Shiba, Tōkyō.
Axling, Rev. Wm. & W.	A. B. U.	1901	86 Soto Kagano-kōji, Moriooka.
Ayres, Rev. J. B. & W.	P. M.	1888	170 Shimotate, Kōjimachi, Yamaguchi.

B

Babcock, Miss B. R.	E. C.	1897	Aomori.
*Baldwin, Rev. J. M. & W.	C. of E.	1889	12 Nishi Hachō, Toyohashi, Aichi-ken.
Balet, L'Abbe' L.	R. C. C.	1896	Yokosuka, Kanagawa-ken.
Balette, Rev. Leon.	R. C. C.	—	73 Yokogawa-chō, Honjō, Tōkyō.
Ballagh, Rev. J. H. & W.	R. C. A.	1861	48c Bluff, Yokohama.
Ballagh, Mr. J. C. & W. (<i>Mrs. B. absent</i>)	P. M.	1875	Meiji Gakuin, Tōkyō.
Ballagh, Miss A. P.	P. M.	1884	<i>Tenafly, New Jersey, U.S.A.</i>
Ballard, Miss S.	C. of E.	1892	3 Yara-machi, Ushigome, Tōkyō.
Baltette, Rev. J.	R. C. C.	1877	73 Yokogawa-chō, Honjō, Tōkyō.
Barclay, Rev. T. & W.	Eng. Presb.	—	Tainan, Formosa.
Barlow, Miss D.D.	A. B. U.	1894	<i>Walton, Del. Co., New York, U.S.A.</i>
Barnet, Miss	Eng. Presb.	—	Tainan, Formosa.
Barns, Miss E. E.	C. & M. A.	1892	3 Shiratori-machi, Atsuta, Aichi-ken.
Barrows, Miss M. J.	A. B. C.	1876	59 Nakayamate-chō, Kōbe.
Bartlett, Rev. S. C. & W.	A. B. C.	1887	Tottori, (<i>absent</i>).
Batchelor, Rev. J. & W.	C. of E.	1879	Sapporo.
Bates, Rev. C. J. L. & W.	M. C. C.	1902	2 Yayoi-chō, Hongō, Tōkyō.
*Baucus, Miss Georgiana	M. E. C.	1890	262 Bluff, Yokohama.
Bauernfeind, Miss Susan M.	E. A.	1900	84 Sasugaya-chō, Koishikawa, Tōkyō.
Baumann, L.	R. C. C.	—	32 Iidamachi, Sanchōme, Tōkyō.
Bell, Rev. E. & W.	A. B. C.	1902	Karasumaru-dōri, Imadegawa, Kyōto.
Belton, Miss E. A.	M. C. C.	1894	75 Hirosaka-dōri, Kanazawa, Kaga.
Bender, Miss E. R.	M. E. C.	1889	Aoyama Jo Gakuin, Tōkyō, (<i>absent</i>).
Bennett, Rev. A. A., D.D., & W.	A. B. U.	1879	67 Bluff, Yokohama.
Bennett, Rev. H. J.	A. B. C.	1901	Tottori.
Bergstrom Rev. F. O. & W.	S. J. A.	1893	265 Komma, Honjō, Tōkyō
Berlioz, Rt. Rev. Bishop.	R. C. C.	1875	Sendai, Miyagi-ken.
Berry, Rev. Arthur, D.	M. E. C.	1902	Mōji, Fukuoka-ken.

Bertrand, L'Abbe' F. K.	R. C. C.	1890	Kawaraguchi, Kokura, Fukuoka-ken.
Bertrand, L'Abbe' J.	R. C. C.	1890	Leper Hospital, Fujioka Mura, Koyama, Gotemba, Shizuoka-ken.
Beuve, L'Abbe' A. P.	R. C. C.	1897	19 Sekiguchi-chō, Daimachi Koishikawa, Tōkyō.
Biannic, L'Abbe' Jean	R. C. C.	1898	Catholic Mission, Niigata.
Bickel, Capt. L. W. & W.	A. B. U.	1898	47 Shimo Tera-machi Himeji.
Bigelow, Miss G. S.	P. M.	1886	Yamaguchi, Yamaguchi-ken.
Billiet, L'Abbe' I.	R. C. C.	1894	Sapporo, Hokkaidō.
Billing, L'Abbe' A. L.	R. C. C.	1895	Numazu.
Binford, Rev. Gurney & W.	S. F.	1893	25 Bizen-machi, Mito, Ibaraki-ken.
Bing, Miss A. V.	M. E. C.	1888	Aoyama Jo Gakuin, Tōkyō.
Birraux, L'Abbe' J.	R. C. C.	1890	Tsu, Ise.
Bishop, Rev. C. (<i>Mrs. B. abs.</i>)	M. E. C.	1879	Aoyama Gakuin, Tōkyō.
Bishop, Rev. W. J.	Ind.	1899	73 Myogadani-chō, Koishikawa, Tōkyō.
Blackmore, Miss I. S.	M. C. C.	1889	<i>Triuro, N. S. Canada.</i>
Blackstock, Miss Ella.	M. E. C.	1889	<i>U.S.A.</i>
Bleby, Rev. H. L. & W.	C. of E.	1890	92 Miage-chō, Ōita, Ōita-ken.
Boehrer, Rev. J. E.	R. C. C.	1880	Fukuoka, Fukuoka-ken.
Bois, Rev. T. E.	R. C. C.	1900	92 Miage-chō, Ōita, Ōita-ken.
Bonne, Rev. F.	R. C. C.	1879	Nagasaki.
Bonnell, Miss Maud	M. E. S.	1899	1021 West 13th, St., Pueblo, Colo., U.S.A.
Booth, Rev. E. S. & W.	R. C. A.	1879	178 Bluff, Yokohama.
Borden, Rev. A. C. & W.	M. C. C.	1896	13 Toriizaka, Azabu, Tōkyō.
Bosanquet, Miss A. C.	C. of E.	1892	145 Kokutaiji-mura, Hiroshima.
Bouige, Rev. L. H.	R. C. C.	1894	Ōita, Ōita-ken.
Boulton, Miss E. M.	C. of E.	1883	<i>Care of C. M. S., Salisbury Sq. London.</i>
Bousquet, L'Abbe' S.	R. C. C.	—	Tottori.
Bowles, Rev. Gilbert & W.	S. F.	1901	30 Koun-machi, Mita, Shiba, Tōkyō.
Boyd, Miss L.	E. C.	1902	Hiroaki, Aomori-ken.
Bradshaw, Miss A. H.	A. B. C.	1889	Rokken-chō, Sendai, Miyagi-ken.
Braithwaite, Mr. George & W.	T. S.	1900	5 Hikawa-chō, Akasaka, Tōkyō.
Brand, Rev. J. C. & W.	A. B. U.	1890	9 B. Tsukiji, Tōkyō.
Brengnier, Rev. I.	R. C. C.	1894	Hitoyoshi, Kumamoto-ken.
Breton, Rev. M. J.	R. C. C.	1899	Kagoshima, Kagoshima-ken.
Briggs, Rev. F. C.	A. B. U.	1902	39 Kitano-chō, Nishōme, Kōbe.
Bristowe, Miss L. M.	E. C.	1989	Sendai, Miyagi-ken.
Brokaw, Rev. H. & W.	P. M.	1896	189 Kokutaiji-mura, Hiroshima, Hiroshima-ken.
Brotelande, Rev. M. C.	R. C. C.	1873	18 Mukoyanagiwara, Asakusa, Tōkyō.
Brown, Rev. C. L., & W.	Luth	1898	388 Shinyashiki, Kumamoto
Bryan, Rev. A. V. & W.	P. M.	1882	19 Ichiban-chō, Matsuyama, Iyo.

Bryan, Miss Alice D.	M. E. S.	1894	Hillsboro, Texas, U.S.A.
Bryant, Miss E.	C. of E.	1896	Piratori, Hokkaidō.
Buchanan, Rev. W. C. & W.	P. M. S.	1891	127 Hamano-chō, Takamatsu, Sanuki.
Buchanan, Rev. W. McS. & W.	P. M. S.	1895	127 Hamano-chō, Takamatsu, Sanuki.
Bull, Miss Leila	E. C.	1888	Kawaguchi-chō, Ōsaka.
Buncombe, Rev. W. P. & W.	C. of E.	1888	52 Tsukiji, Tōkyō.
Burden, Rev. W. D. & W.	S. D. A.	1898	846 Sendagaya-mura, Tōkyō.
* Burke, Miss M.	C. of E.	1901	69 Bluff, Yokohama.
Burnside, Miss C. L.	C. of E.	1897	(Absent).
Butler, Miss A. E.	Eng. Presb.	—	Tainan, Formosa.
Buzzell, Miss A. S.	A. B. U.	1892	27 Nakajima, Sendai, Miyagi-ken.

C

Cadilhac L'Abbe' H. L.	R. C. C.	1882	13 Matsugamine, Utsunomiya, Tochigi-ken.
Callahan, Rev. W. J. & W.	M. E. S.	1891	Nakatsu Buzen.
Caloin, Rev. E.	R. C. C.	1897	40 Kajima-machi, Toyama.
* Carpenter, Mrs. H. E.	A. B. U.	1886	34 Bluff, Yokohama.
Carpenter, Miss M. M.	A. B. U.	1895	Prospect Ave., Dumellen, N. J., U.S.A.
* Carr, Miss A. P.	C. of E.	1896	Tōkyō, (Absent).
* Cartwright, Mr. S. H.	E. C.	1899	Hirosaki.
Cary, Rev. Otis & W.	A. B. C.	1878	Karasumaru-dōri, Ichijo sagaru, Kyōto.
Case, Miss L. E.	A. B. C.	1892	Baikwa Jo Gakkō, Ōsaka.
Castanier, L'Abbe' B.	R. C. C.	1899	Catholic Mission, Maizuru.
Cate, Rev. I. W. & W.	Univ.	1890	3 Minami-chō, Ushigome, Tōkyō.
Cesselin, L'Abbe'	R. C. C.	1899	Kita Fukashi, Matsumoto, Shinshū.
Cettour, L'Abbe' J.	P. C. C.	1865	Yamaguchi, Yamaguchi-ken.
Chambon, L'Abbe' J. A.	R. C. C.	1900	Moto Tera-kōji, Sendai, Miyagi-ken.
Chandler, Miss A. B.	A. B. C.	1899	60 Yamamoto-dōri, Kōbe.
Chapdelain, Rev. A.	R. C. C.	1896	Nakatsu, Buzen.
Chapman, Rev. G., B. A., & W.	C. of E.	1884	C. M. S. Divinity School, 23 Kawaguchi-chō, Ōsaka.
Chapman, Rev. J. J. & W.	E. C.	1899	81 Hirosaka-dōri, Kanazawa.
Chappell, Rev. Benjamin & W.	M. E. C.	1890	Aoyama Gakuin, Tōkyō.
Chappell, Rev. J. & W.	E. C.	1895	Sendai, Miyagi-ken.
Charron, L'Abbe' T.	R. C. C.	1891	Catholic Mission, Hiroshima, Hiroshima-ken.
Charron, L'Abbe', I.	R. C. C.	—	Matsuyama.
Chatron, Rt. Rev. J., Bishop.	R. C. C.	1873	Ōsaka.
Cherrel, Rev. J. M.	R. C. C.	1892	428 Chiba, Chiba-ken.
Cholmondeley, Rev. L. B., M. A.	C. of E.	1887	25 Iwato-chō, Ushigome, Tōkyō.
Christmann, L'Abbe' Eugene,	R. C. C.	1887	Hakodate.
Church, Miss E. R.	A. B. U.	1888	417 South Mulberry St., Muncie, Ind. U.S.A.
Claggett, Miss M. A.	A. B. U.	1887	1 Mitoshiro-chō, Nichōme, Kanda, Tōkyō.

Clark, Rev. C. A. (<i>Mrs. C. abs.</i>)	A. B. C.	1887	Miyazaki, Miyazaki-ken.
Clarke, Rev. W. H. & W.	S. B. C.	1899	135 Kyōmachi, Nichōne, Kumamoto.
Clawson, Miss Bertha,	C. C.	1898	26 Kawaguchi-chō, Ōsaka.
Clement, L'Abbe' A. M.	R. C. C.	1879	Nagoya.
Clement, Prof. E. W. (<i>Mrs. C. abs.</i>)	A. B. U.	1894	29 Sanaizaka, Ichigaya, Tōkyō.
* Clement, Mrs. L. H.	A. B. U.	1894	29 Sanaizaka, Ichigaya, Tōkyō.
Coates, Rev. H. H. & W.	M. C. C.	1893	16 Tatsuoka-chō, Hongō, Tōkyō.
Coates, Miss A. L.	M. P.	1895	330 Uramonzen-chō, Nagoya.
Cockram, Miss H. S.	C. of E.	1893	Kagoshima.
Colborne, W. Wm. M. D. & W.	C. of E.	1897	(<i>Absent</i>).
Colby, Miss A. M.	A. B. C.	1879	Baikwa Jo Gakkō, Ōsaka.
Combaz, Rev. J. Cl.	R. C. C.	1880	Nagasaki.
Converse, Miss C. A.	A. B. U.	1889	34 Bluff, Yokohama.
Cook, Rev. H. H. & W.	R. C. U. S.	1902	78 Higashi Samban-chō, Sendai Miyagi-ken.
Cooke, Rev. A. W. & W.	E. C.	1899	Wakamatsu, Fukushima-ken.
Cooper, Miss M. B.	P. M.	1903	189 Kokutaiji-mura, Hiro- shima.
Corgier, L'Abbe' F.	R. C. C.	1897	Hakodate, Hokkaidō.
Cornier, L'Abbe' A.	R. C. C.	1900	Otaru, Hokkaidō.
Corre, Rev. J. M.	R. C. C.	1876	Yatsushiro, Kumamoto-ken.
Correll, Rev. I. H., D.D. & W.	F. C.	1873	Nara, Nara-ken.
Cosand, Rev. Joseph, & W.	U. B. C.	1885	50 Tsukiji, Tōkyō.
Couch, Miss S. M.	R. C. A.	1892	Sturges Seminary, No. 14 Higashiyamate, Nagasaki.
Court, Rev. Wm. & W.	M. E. S.	1901	35 Shichōme, Nakayamate- dōri, Kōbe.
Cousin, Rt. Rev. Bishop J. A.	R. C. C.	1866	Nagasaki.
Cowen, Mr. J. L. & W. (<i>Mrs. C. abs.</i>)	M. E. C.	1889	3 Shichōme, Ginza, Tōkyō.
Cowman, Rev. C. E. & W.	Ind.	1900	1 Minami-chō, Ushigome, Tōkyō.
Cox, Miss A. M.	C. of E.	1900	3 Nishi-uwa-machi, Nagasaki.
Cozad, Miss Gertrude	A. B. C.	1888	Cleveland, Ohio, U.S.A.
Craig, Miss M.	M. C. C.	1903	8 Toriizaka-chō, Azabu, Tōkyō.
Crawford, Miss O. M.	C. of E.	1902	Uru-machi, Susaki, Fuku- oka shi.
Craynon, Miss N. M.	Ind.	1899	14 Tsukiji, Tōkyō.
Crombie, Miss E. M.	M. C. C.	1893	886 Marubori-chō, Ueda.
* Cropper, Miss Eveline	C. of E. (Ind.)	1902	4 Shikachō, Kumamoto.
Crosby, Miss J. N.	W. U. M.	1871	212 Bluff, Yokohama.
Cumming, Rev. C. K. & W.	Ind.	1901	64 Shirakabe-chō, Nagoya.
Cunningham, Rev. W. D. & W.	Ind.	1889	6 Naka-chō, Yotsuya Tōkyō.
Cunningham, Miss M. J.	M. C. C.	1887	Ei-Wa Jo Gakkō, Shizuoka, Shizuoka-ken.
Curtis, Rev. F. S. & W.	P. M.	1887	Ichijo-dōri, Muro-machi, Nishi-ye-iru, Kyōto.
Curtis, Rev. W. L. & W.	A. B. C.	1890	Gakkō-chō, Niigata.
Cuthbert, Rev. W. J.	E. C.	1902	32 Tsukiji, Tōkyō.

D

Dalibert, L'Abbe' Desire	R. C. C.	1884	Catholic Mission, Yamagata, Yamagata.
Danforth, Miss M. A.	M. E. C.	1888	Colbrook, N. H., U.S.A.
Daniel, Miss N. M.	M. E. C.	1898	(Absent).
Daniels, Miss Mary B.	A. B. C.	1889	25 Kawaguchi-chō, Ōsaka.
Danielson, Miss Mary	A. B. U.	1902	39 Kanaya-machi, Itchōme, Kitaku, Ōsaka.
Daridon, Rev. H.	R. C. C.	1886	Catholic Mission, Tokushima-ken.
Daughaday, Miss M. A.	A. B. C.	1883	Kita San, Nishi Shichibancho, Sapporo.
Daumer, Rev. J. M.	R. C. C.	1895	6 Sarugaku-chō, Tōkyō.
Davey, Rev. P. A.	C. C.	1900	73 Myogadani-chō, Koishikawa, Tōkyō.
Davidge, Mr. C. W.	C. of E.	1899	Nakayamate-dōri, Kōbe.
Davies, Rev. G. H.	C. of E.	1896	Yamamoto-dōri, Kōbe.
Davis, Rev. J. D., D.D., & W.	A. B. C.	1871	(Absent).
Davis, Rev. W. A. & W.	M. E. S.	1891	Hakubutsu - kwan - no - mae, Kyōto.
Davison, Rev. C. S.	M. E. C.	1903	93 Samban-chō, Sendai.
Davison, Rev. J. C., D.D., & W.	M. E. C.	1873	435 Shinyashiki, Kumamoto.
Davison, Miss Mabel W.	M. E. C.	1903	Kwassui Jo Gakkō, Nagasaki.
Deacon, Miss L. M. C.	M. C. C.	1901	Jo Gakkō, Kōfu.
Dean, Miss Almyra	M. P.	1900	Fukuro-chō, Hamamatsu.
Dearing, Rev. J. L., D.D., & W.	A. B. U.	1889	75 th Bluff, Yokohama.
DeForest, Miss Charlotte B.	A. B. C.	1902	Rokken-chō, Sendai, Miyagi-ken.
DeForest, Rev. J. H., D.D., & W.	A. B. C.	1874	Rokken-chō, Sendai, Miyagi-ken.
Deffrennes, Rev. Joseph	R. C. C.	1892	Catholic Mission, Ichinoseki, Iwate-ken.
Demangelle, Rev. A. H.	R. C. C.	1892	35 Tsukiji, Tōkyō.
Demaree, Rev. T. W. B. & W.	M. E. S.	1889	Matsuyama, Iyo.
Denton, Miss M. F.	A. B. C.	1888	Dōshisha Jo Gakkō, Kyōto.
Deyo, Miss Mary.	R. C. A.	1888	Morioka, Iwate-ken.
Dickerson, Miss Augusta	M. E. C.	1888	53 Moto-chō, Hakodate.
* Dickenson, Miss E.	M. E. C.	1897	262 Bluff, Yokohama.
Dillon, Miss Edith	S. F.	1895	North Branch, Kansas, U.S.A.
Dodge Miss K. A.	A. B. U.	1903	34 Bluff, Yokohama.
Dooman, Rev. Isaac & W.	E. C.	1887	44 Kitano-machi, Kōbe.
Dossier, L'Abbe' R.	R. C. C.	—	Wakamatsu.
Dowd, Miss Annie	P. M. S.	1887	Kōchi, Kōchi-ken.
Draper, Rev. G. F. & W.	M. E. C.	1880	U.S.A.
Drouart de Lezey, L'Abbe' F. L.	R. C. C.	1873	2489 Miyoshi-chō, Kōfu.
Duce, Brig. C. & W.	S. A.	1897	3 Shibaguchi, Nichome, Tōkyō.
Dudley, Miss J. E.	A. B. C.	1873	Yankton, S. Dakota, U.S.A.
Dunlop, Rev. J. G. & W.	P. M.	1890	51 Hoekami-chō, Fukui, Fukui-ken.
Dunning, Rev. M. D. & W.,	A. B. C.	1902	Karasumaru - dōri, Imadegawa-agaru, Kyoto.
Durand, Rev. J. E.	R. C. C.	1885	Catholic Mission, Iwajima, Nagasaki.

Duthu, L'Abbe' J. B.	R. C. C.	8881	Catholic Mission, Okayama-ken.
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E

Ellis, Miss Sarah	S. F.	1902	30 Koun-machi, Mita, Shiba, Tōkyō.
Emberson, Rev. R. & W.	M. C. C.	1900	Higashi Kusabuka-cho, Shizuoka.
Erdmann, Rev. J. P.	P. M.	1903	Shimodate, Kōjimachi, Yamaguchi, Yamaguchi-ken.
Evans, Rev. Chas. H. & W.	E. C.	1894	Maebashi.
Evans, Miss Sala	P. M. S.	1893	Sakawa, Tosa.
Evans, Miss A.	C. of E.	1901	Hakodate.
Evington, Rt. Rev. Bish. H. & W.	C. of E.	1874	9 Deshima, Nagasaki.
Evrard, L'Abbe' F.	B. C. C.	1867	35 Tsukiji, Tōkyō.

F

Fage, L'Abbe' P.	R. C. C.	1893	Catholic Mission, Kōbe.
Faurie, L'Abbe' U.	R. C. C.	1873	Catholic Mission, Aomori, Aomori-ken.
Faust, Rev. A. K. & W.	R. C. U. S.	1900	78 Higashi Samban-chō, Sendai, Miyagi-ken.
Faveryrial, L'Abbe' J.	R. C. C.	1894	Catholic Mission, Tottori.
Favier, L'Abbe' Joseph	R. C. C.	1888	Sendai, Miyagi-ken.
Ferguson, Rev. D.	Eng Presb.	—	Tainan, Formosa.
Ferrand, Rev. P. C.	R. C. C.	1890	17, Koishikawaku, Myōgadan, Tōkyō.
Ferrie, Rev. J. B.	R. C. C.	1880	Naze, Oshima, Nagasaki-ken.
Fernance, Ensign C.	S. A.	1898	3 Shibaguchi, Nichōme, Tōkyō.
Field, Rev. F. W. & W.	S. D. A.	30	Oiwake-chō, Hongō, Tōkyō.
Fife, Miss N. E.	A. B. U.	1887	733 So. Crouse Ave, Syracuse N. Y., U.S.A.
Finch, Miss E.	Ind.	—	143 Wakumatsu-chō, Yokosuka, Kanagawa-ken.
Fisher, Rev. C. H. D. & W.	A. B. U.	1882	308 Tsukiji, Tōkyō.
Fisher, Mr. Galen M. & W.	Y. M. C. A.	1893	(Absent).
Forrest, Miss Annie L. W.	M. P.	—	Nagoya, Absent.
Foss, Rt. Rev. Bish. H. J., D.D., & W.	C. of E.	1876	The Firs, Shinomiya, Kōbe.
Foster, Miss A. L. A.	P. M.	1902	Kojo Jo Gakuin, Nodamachi, Yamaguchi, Yamaguchi-ken.
Fournier, Rev. V. J.	R. C. C.	1891	Absent.
Fraineau, Rev. Th.	R. C. C.	1873	Urakami, Nagasaki-ken.
Frank, Rev. J. W. & W.	M. P.	1899	83 Hinode chō, Ōta, Yokohama.
Frost, Miss	Ind.	1900	39 Imai-chō, Azabu, Tōkyō.
Fry, Rev. E. C. & W.	A. C. C.	1895	Ūtsunomiya, Tochigi-ken.
Freeland, Miss Jennie	C. P. M.	1894	Mt. Zion, Ills, U.S.A.

Freeth, Miss F. M.	C. of E.	1896	Uramachi. Susaki, Fukuoka, Fukuoka-ken.
Fugill, Miss F. M.	C. of E.	1893	Kennai Hamada, Iwami.
Fullkerson, Rev. E. R., Ph.D.	M. E. C.	1886	Nagasaki, <i>Absent.</i>
Fuller, Rev. A. R. & W.	C. of E.	1888	10 Deshima, Nagasaki, (<i>See'y C.M.S.</i>).
Fulton, Rev. G. W., & W.	P. M.	1889	57 Tobiume-chō, Kanazawa, Kaga.
Fulton, Rev. S. P., & W.	P. M. S.	1888	1 Meiji Gakuin, Tōkyō.
Fyson, Rt. Rev. Bish. P. K., D.D., & W.	C. of E.	1874	Hakadate.

G

Gaines, Miss N. B.	M. E. S.	1887	<i>Liesburg Florida, U.S.A.</i>
Galgey, Miss L. A.	C. of E.	1899	Nishinomiya, Fukuyama, Hiroshima-ken.
Gardiner, Mr. J. McD. & W.	E. C.	1880	15 Goban-chō, Kōjimachi, Tōkyō.
Gardner, Rev. C. G., M.A., & W.	C. of E.	1887	Uenoyama, Tanaka - chō, Shimonoseki.
Gardner, Miss Sarah,	P. M.	1889	Tōkyō, <i>Absent.</i>
Garnier, Rev. L. Fr.	R. C. C.	1885	Sakitao, Amakusa, Nagasaki-ken.
Garvin, Miss A. E.	P. M.	1882	Naniwa Jo Gakkō, Kiyoborimachi, Higashiku, Ōsaka.
Geley, Rev. J. B.	R. C. C.	1895	Wakayama Wakayama-ken.
Gemmell, Rev. W. C., M.A.	C. of E.	1895	11 Sakae-chō, Shiba, Tōkyō.
Gerhard, Prof. Paul Lambert, & W.	R. C. U. S.	1897	59 Kwōzenji-dōri, Sendai, Miyagi-ken.
Gheer, Miss Jennie M.	M. E. C.	1879	Kagoshima, Kagoshima-ken.
Gibbons, Miss K. Anna	P. M.	1903	Hokuriku Jo Gakkō, Kanazawa, Kaga.
Gillespy, Miss J. C.	C. of E.	1902	12 Kawaguchi-chō, Ōsaka.
Gilllett, Miss E. R.	Ind.	1896	4 Hikawa-chō, Akasaka, Tōkyō.
Girandias, L'Abbe'	R. C. C.	—	Shizuoka.
Gleason, Mr. George & W.	Y. M. C. A.	1901	32 Kawaguchi-chō, Ōsaka.
Glebeff, Rev. Sergy	R. O. C.	1889	Kudanzaka, Tōkyō.
Glenn, Miss Agnes	H. F.	1901	Yachi, Yamagata-ken.
Glenn, Miss Lizzie	H. F.	1903	Yachi, Yamagata-ken.
Gordon, Mrs. A. D.	A. B. C.	1872	<i>Absent.</i>
Gould, Rev. Wm.	Can, Presb.	—	Tamsui, Formosa.
Gracey, Rev. L.	R. C. C.	1897	Naze Oshima, Nagasaki-ken.
Gray, Rev. W. R., M.A., & W.	C. of E.	1896	Akayama, Matsuy.
Greene, Rev. D. C., D.D., & W.	A. B. C.	1869	22 Nakano-chō, Ichigaya, Tōkyō.
Gregg, Miss M. P. V.	C. of E.	1898	145 Kokutaijimura, Hiroshima.
Griffin, Miss A.	C. of E.	1902	3 Higashiyamate, Nagasaki.
Griffiths, Miss M. B.	M. E. C.	1889	Hirosaki, Aomori-ken.
Grinand L'Abbe' A.	R. C. C.	—	Kōchi.
Gring, Rev. A. D. (<i>Mrs. G. abs</i>)	E. C.	1880	Maizuru.
Griswold, Miss Fannie E.	A. B. C.	1889	Maebashi.
Guenin, Rev. L. J.	R. C. C.	1878	<i>Absent.</i>

Guerin, L'Abbe' J. N.	R. C. C.	1896	80 Yamashita-chō, Yokohama.
Gulick, Rev. S. L., D.D., & W.	A. B. C.	1888	Kyōto.
Gulick Miss J. A. E.	A. B. C.	1874	Miyazaki, Miyazaki-ken.
Gundry, Miss Mary Ann	S. F.	1889	30 Kōun-machi, Mita, Shiba, Tōkyō.
Guy, Rev. H. H. & W.	C. C.	1893	257 Nakazato, Takinogawamura, Tōkyō.

H

Hass, Rev. H. & W.	G. E. M.	1898	39 Kamitomisaka-chō, Koishikawa, Tōkyō.
Haden, Rev. T. H. & W.	M. E. S.	1895	Care Vanderbilt Univ. Nashville, Tenn. U.S.A.
Hager, Rev. S. E. & W.	M. E. S.	1893	Hiroshima.
Hagin, Rev. Fred E. & W.	C. C.	1900	73 Myōgadani-chō, Koishikawa, Tōkyō.
Hail, Rev. A. D. D.D., & W.	C. P. M.	1878	19 Kawaguchi, Ōsaka.
Hail, Rev. J. B. D. D., & W.	C. P. M.	1877	Waynesburg, Penn. U.S.A.
Hail, Rev. J. E.	C. P. E.	1900	22 Furukawa-chō, Tsu, Ise.
Halbout, Rev. A. A.	R. C. C.	1881	Chinaze, Oshima, Nagasaki-ken.
Hamblen, Rev. S. W. & W.	A. B. U.	1119	30A Tsukiji, Tōkyō.
Hambleton, Rev. G. F. & W.	S. B. C.	1901	224 Hirano-chō, Kagoshima.
Hamilton, Rev. H. J. & W.	C. of E.	1913	43 Higashi Kataha, Nagoya.
* Hamilton, Miss L. C.	C. of E. (Ind.)	1117	12 Kawaguchi-chō, Ōsaka.
Hamilton, A. Adjutant	S. A.	1898	3 Shibaguchi, Nichōme, Tōkyō.
Hampton, Miss M. S.	M. E. C.	1881	53 Motomachi, Hakodate.
Hand, Miss Julia E.	W. U. M.	1900	212 Bluff, Yokohama.
Hargrave, Miss I. H.	M. C. C.	1889	8 Torii-zaka, Azabu, Tōkyō.
Harnois, Rev. F. D.	R. C. C.	1894	298 Kitafukashijiro, Matsumoto, Nagano ken.
Harrington, Rev. C. K. & W.	A. B. U.	1886	67B Bluff, Yokohama.
Harrington, Rev. F. G. & W.	A. B. U.	1887	Wolfville, N. S. Canada.
Harris, Rev. Howard & W.	R. C. A.	1883	U.S.A.
Harrison, Miss Jessie	Ind.	1896	17 Hikawa-chō, Akasaka, Tōkyō.
Hart, Miss C. E.	M. C. C.	1889	Sackville, N. S. Canada.
Hatcher, Adj. M.	S. A.	1895	3 Shibaguchi, Nichōme, Tōkyō, Absent.
Hauch, Rev. J. P. & W.	E. A.	1899	44 Tsukiji, Tōkyō.
Haworth Rev. B. C., D.D., & W.	P. M.	1887	68 Tsukiji, Tōkyō.
Haworth Miss Alice	P. M.	1887	Muromachi, Nakachōjama-machi-kado, Kyōto.
* Head, Miss Jane	C. of E.	1890	Matsuye.
Heath, Miss May E.	C. & M. A.	1902	306 Kakomachi Hiroshima.
Heaton, Miss C. A.	M. E. C.	1893	92 Sambanchō, Sendai, Miyagi-ken.
Heaslett, Rev. S.	C. of E.	1900	Tokushima.
Hebert, Rev. E.	R. C. C.	1896	Catholic Mission, Tamashima.
Heinrich L'Abbe' Alph.	R. C. C.	—	32 Iidamachi, Sanchōme, Tōkyō.
Helm, Mr. V. W. & W.	Y. M. C. A.	1899	22 Gochōme, Fujimi-chō, Kōjimachi, Tōkyō.
Hereford, Rev. J. W. & W.	C. P. M.	1902	Wakayama.

Herve L'Abbe.	R. C. C.	1897	Catholic Mission, Tsurugaoka, Echigo.
Heuzet Rev. A. E.	R. C. C.	1895	Kirino ura, Gotō.
Hewett, Miss E. J.	M. E. C.	1884	53 Motomachi, Hakodate.
Hibbard, Mr. C. V. & W.	Y. M. C. A.	1902	22 Fujimi-chō, Gochōme, Kōjimachi, Tōkyō.
Hind, Rev. J. & W.	C. of E.	1890	107 Higashi Kajimachi, Kokura, Fukuoka-ken.
Hill, Rev. J. W. C W.	A. B. U.	1895	168 Innai, Chōfu, Yamaguchi-ken.
Hodges, Miss Olive.	M. P.	1902	224 Bluff, Yokohama.
Hoekje, Miss Grace W.	R. C. A.	1903	413 Yamashita-chō, Kago-shima.
Hogan, Miss F. M. F.	C. of E.	1892	1 Nagasaka-chō, Azabu, Tōkyō.
Holbrook Miss Ella M.	M. E. C.	1901	6 Higashi Sotobori chō, Nagoya.
Holbrook, Miss M. A.	A. B. C.	1889	60 Yamamoto-dō i, Kōbe.
Holland, Miss J. M.	C. of E. (Ind.)	1889	12 Kawaguchi Ōsaka.
Holts, L.	R. C. C.	—	43 Bluff, Yokohama.
Hondelink, Rev. Garret	R. C. A.	1903	67 Karakasa, Sambanchō, Shinyashiki, Kumamoto.
Hope, Rev. S. R. & W.	P. M. S.	1892	3 Nakahat-chō, Toyohashi, Aichi-ken.
Hostetter, Miss Carme	C. C.	1895	25 Karahori-chō, Sendai.
Houston, Miss Ella	P. M. S.	1891	Kinjo Jo Gakkō, Shirakabe-chō, Shichōme, Nagoya.
Howard, Rev. A. T. & W.	U. B. C.	1898	42 Pierce Ave., Dayton, Ohio, U.S.A.
Howard, Miss R. D.	C. of E.	1890	Itchōme, Tanimachi, Higashiku, Ōsaka.
Howie, Miss L. M.	M. C. C.	1900	Eiwa Jo Gakkō, Shizuoka.
Hoyt, Miss Olive S.	A. B. C.	1902	60 Yamamoto-dōri, Kōbe.
Huett, Rev. C. W. & W.	M. E. C.	1897	2 Naibo-mura Sapporo, Hokkaidō.
Hughes Mr. H. & W.	C. of E.	1880	Nakayamate-dōri, Kōbe.
Hughes, Miss Alice M.	C. of E.	1897	Sapporo, Hokkaidō <i>Absent</i> .
Hughes, Miss G. A.	A. B. U.	1900	39 Kanaya-machi, Ichōme, Kita-ku, Ōsaka.
Huhold, Miss E. M. S.	C. of E.	1892	5 Soze-chō, Nakanoshima, Ōsaka.
Huss, L'Abbe' A.	R. C. C.	—	Matsumoto, Nagano-ken.
Hutchinson, Rev. A. B. & W.	C. of E.	1882	3 Hama-machi, Fukuoka, Fukuoka-ken, (<i>Acting Sec'y C.M.S.</i>).
Hutt, L'Abbe' Alfred	R. C. C.	1898	Catholic Mission, Muroran, Hokkaidō.
Hyde, Miss Violet	C. of E.	1901	33 Nakayamate-dōri, Kōbe.

I

Imbrie, Rev. Wm, D. D., & W.	P. M.	1875	U.S.A.
Imhof, Miss Louise	M. E. C.	1879	Lincoln, Nebraska, U.S.A.

J

Jacquet, L'Abbe' Vicar Gen. C.	R. C. C.	1881	Shimizu-kōji, Sendai, Miya-gi-ken.
* Jeffreys, Rev. H. S. & W.	E. C.	1889	53 Tsukiji, Tōkyō.
Jex-Blake, Miss M. B.	C. of E.	1898	Hakodate, <i>Absent.</i>
Johnson, Miss Ella, W.	Luth.	1903	8 Kushiwara-machi, Kuru-me, Fukuoka-ken.
Johnson, Rev. H. B. & W.	M. E. C.	1887	U.S.A.
Johnson, Rev. W. F. & W.	P. M.	1903	Sapporo.
Johnson, Miss Kate V.	C. C.	1886	202 Hayashi-chō, Hongō, Tōkyō.
Johnson, Rev. F. R. & W.	Eng. Presb.	—	Tainan, Formosa.
Joly, Rev. E. Cl.	R. C. C.	1885	Miyazaki, Miyazaki-ken.
Jones, Miss A. W.	P. M.	1905	Naniwa Jo Gakkō, Kyōbori-machi, Higashi-ku, Ōsaka.
Jones, Rev. E. H. & W.	A. B. U.	1888	617 So. Sprague Ave., Tacoma, Wash., U.S.A.
Jones, Rev. W. Y. & W.	P. M.	1894	Freehold, New Jersey, U.S.A.
Judson, Miss Cornelia.	A. B. C.	1887	<i>Absent.</i>
* Julius, Miss O.	C. of E.	1892	<i>Absent.</i>

K

Kammerer, Miss Anna, M.	E. A.	1900	84 Sasugaya-chō, Koishikawa, Tōkyō.
Kapfor, Rev. C. J.	R. C. C.	1900	Kanazawa, Ishikawa-ken.
Keen, Miss E. M.	C. of E.	1896	52 Takara-machi, Kokura, Fukuoka-ken.
Keith, Miss C. F.	A. B. C.	1899	60 Yamamoto-dōri, Kōbe.
Keltieter, Rev. J.	R. C. C.	1893	Miiraku, Gotō.
Kennedy, Rev. F. W. & W.	C. of E.	1892	Arigasaki, Matsumoto, Nagano-ken.
Kent, Miss L. T.	C. of E.	1903	1 Nagasaka-chō, Azabu, Tōkyō.
Kidder, Miss A. H.	A. B. U.	1875	10 Fukuro-machi, Surugadai, Tōkyō.
Kidwell, Miss Lola M.	M. E. C.	1894	Kwassui Jo Gakkō Nagasaki.
Kilbourne, Rev. E. A. & W.	Ind.	1901	1 Minami-chō, Ushigome, Tōkyō.
Killam, Miss A.	M. C. C.	1902	8 Toriizaka, Azabu, Tōkyō.
* Kimball, Miss J.	E. C.	—	Nara, <i>Absent.</i>
King, Rev. A. F., M. A.	C. of E.	1888	11 Sakae-chō, Shiba, Tōkyō.
King-Wilkinson, Miss Maud	C. of E.	1898	<i>Absent.</i>
Knight, Mr. Olive A.	C. of E.	1899	Akayama, Matsuye.
Knipp, Rev. J. E. & W.	U. B. C.	1900	2510 Druid Hill Ave., Baltimore, Md., U.S.A.
Kuhns, Miss M. M.	M. P.	—	244 Bluff, Yokohama, <i>Absent.</i>
* Kurvinen, Miss F. steri S.	Luth.	1900	Hanabusa kōji, Saga.

L

Lafon, L'Abbe' H.	R. R. C.	1881	Sapporo, Hokkaidō.
Laing, Miss K. M.	M. C. C.	1900	75 Hirosaki-dōri, Kanazawa, Kaga.
Laisne, L'Abbe' T.	R. C. C.	1888	Catholic Mission, Matsuye.
Lambuth, Mrs. M. I.	M. E. S.	1886	3 Shichōme, Nakayamatedōri, Kōbe.
Lampe, Rev. W. E. & W.	R. C. U. S.	1900	59 Kwōzenji-dōri, Sendai, Miyagi-ken.
Landis, Rev. H. M. & W.	P. M.	1888	<i>Absent.</i>
Landsborough, D.	Eng. Presb.	—	Chianghoa, Formosa.
Lang, Rev. D. M. & W.	C. of E.	1890	Motomachi, Hakodate, Hokkaidō, (Secretary C.M.S.)
Langlais, Rev. J.	R. C. C.	1878	(<i>Absent.</i>)
Langsdorf, Rev. W. B., Ph.D., Litt. D. & W.	P. M.	1902	189 Kokutaiji-mura, Hiroshima.
Langton, Miss H.	C. of E.	1902	22 Hirakawa-chō, Rokuchōme, Kōjimachi, Tōkyō.
Laning, Dr. Henry.	E. C.	1873	5 Kawaguchi-chō Ōsaka.
Lanius, Anna B.	M. E. S.	1898	Hiroshima Girls' School Hiroshima.
Lansing, Miss Harriet M.	R. C. A.	1893	413 Yamashita-chō, Kago-shima.
Large, Mrs. E. Spencer	W. C. T. U.	1885	68 Tsukiji. <i>Absent.</i>
Latham, Rev. H. L. & W.	C. P. M.	1903	Yamada, Ise.
Lawrence, Mr. A. & W.	B. S.	1900	45 Kitano-chō, Kōbe.
Layman, Rev. L. & W.	M. P.	1895	12 Shinriudo-chō, Azabu, Tōkyō.
Lea, Rev. A., & W.	C. of E.	1897	Iwane-chō, Gifu, Gifu-ken.
Learned, Rev. D. W., D.D., & W.	A. B. C.	1875	Imadegawa-dōri Kyōto.
* Learned, Miss Grace W.	A. B. C.	—	Imadegawa-dōri, Kyōto.
Leavitt, Miss J. L.	C. P. M.	1881	Tanabe, Wakayama-ken.
Lebel, Rev. E.	R. C. C.	1892	Usuki.
* Legge, Miss Edith	A. B. C.	—	Kyōto, (Dōshisha Girl's School).
Lemarchal L'Abbe' J. M.	R. C. C.	—	80 Yamashita, Yokohama.
Lemarie, Rev. F. M. P.	R. C. C.	1898	Yatsushiro Kumamoto-ken.
Lemoine, Rev. C. J.	R. C. C.	1894	19 Sekiguchi, Daimachi, Koishikawa, Tōkyō.
Lewis, Miss A. G.	M. E. C.	1898	Yokohama, (<i>Absent.</i>)
Ligneul, L'Abbe' F. A.	R. C. C.	1880	35 Tsukiji, Tōkyō.
Lindstrom, Rev. H. & W.	C. & M. A.	—	Hiroshima.
Lippard, Rev. C. K. & W.	Luth.	1900	175 Nakanohas' i-koji, Saga.
Lissarague, Rev.	R. C. C.	1901	19 Mukōyanagiwara, Tōkyō.
Logan, Rev. C. A. & W.	P. M. S.	1902	82 Tokushima-machi, Tokushima, Awa.
Lombard, Rev. F. A.	A. B. C.	1900	<i>Sutton, Mass., U.S.A.</i>
Longstreth, Miss Sara M.	S. F.	1903	30 Kōun-machi, Miya, Shiba, Tōkyō.
Lockwood, S. A., M. D.	S. D. A.	1902	42 Yamamoto-dōri, Nichōme, Kōbe.
Lockwood, Miss Myrtle S., M. D.	S. D. A.	1902	42 Yamamoto-dōri, Nichōme, Kōbe.
Loomis, Rev. Henry, & W.	B. S.	1872	223 Bluff Yokohama.
Loomis, Miss Clara D. A. M.	W. U. M.	1901	223 Bluff, Yokohama.

Lovell, Miss Lisa.	E. C.	1890	54 Tsukiji, Tōkyō.
Luneau, L'Abbe' A.	R. C. C.	—	Osaka.
Luther, Miss Ida R.	P. M.	1898	Hokuriku Jo Gakkō, Kanazawa, Kaga.
Lwowsky, Deacon D.	R. O. C.	1880	6 Higashi Kobai-chō, Surugadai, Tōkyō.

M

Mac Adam, Miss Caroline F.	E. C.	1900	17 Tsukiji, Tōkyō.
Mac Cauley, Mrs. Fannie C.	M. E. S.	1901	Hiroshima Girls' School, Hiroshima.
Mackie, Miss J.	C. of E.	1900	Kennai, Hamada, Iwami.
MacNair, Rev. T. M. & W.	P. M.	1883	2 Nishimachi, Nihonenoki, Tōkyō.
MacRae, Miss E.	E. C.	1887	Sendai, Miyagi-ken.
Madden, Rev. M. B. & W.	C. C.	1895	15 Nagacho, Sendai, Miyagi-ken.
Madeley, Rev. W. F. & W.	E. C.	1839	Akita, Akita-ken.
Makcham, Miss Eva	C. of E.	1902	Arigasaki, Matsumoto, Shinshū.
Mann, Miss Irene P.	E. C.	1895	Hirosaki, Aomori-ken.
Marie, L'Abbe' L. C.	R. C. C.	1888	Hiroshima, Hiroshima-ken.
Marion, L'Abbe' P.	R. C. C.	1895	Niigata.
Marmand, Rev. J. F.	R. C. C.	1876	Kuroshima.
Marmenier, L'Abbe' P. C. H.	R. C. C.	1900	Okayama, Okayama-ken.
Martin, Mr. J. Victor	M. E. C.	1900	Chinzei Seminary Nagasaki.
Mathon, L'Abbe' Remy	R. C. C.	1894	Akita, Yamagata-ken.
Matthews, Rev. W. K.	M. E. S.	1902	Yamaguchi, Yamaguchi-ken.
Matson, Rev. Aug. & W.	S. J. A.	1901	Habu, Izu.
Matrat, Rev. J. Fr.	R. C. C.	1881	Hibosashi, Hirado.
Maxwell, J. L., M.D. & W.	Eng. Presb.	—	Tainan, Formosa.
Maynard, Rev. Nathan & W.	S. B. C.	1894	141 Koya-machi, Kokura, Fukuoka-ken.
Mayo, Miss L. E.	P. M.	1901	Hokuriku Jo Gakkō, Kanazawa, Kaga.
Mayrand, Rev. P. A.	R. C. C.	1889	34 Honchō, Kami-machi, Hachiōji.
McAlpine, Rev. R. E. & W.	P. M. S.	1885	Care Rev. J. R. McAlpine, Pineville, N. C., U.S.A.
McCaleb, Rev. J. M. & W.	Ind.	1892	12 Tsukiji, Tōkyō.
McCauley, Mrs. J. K.	P. M.	1880	856 Okubo, Tōkyō-fu.
McCollum, Rev. J. W., D.D., & W.	S. B. C.	1889	1904. <i>Gellion, Ala., U.S.A.</i>
McCord, Rev. E. K. & W.	A. C. C.	1900	40 Karahori-machi, Sendai.
McGinnis, Rev. R. H. & W.	C. of E.	1900	Ueda, Shinshū.
McIlwaine, Rev. W. B. & B.	P. M. S.	1889	180 Takajo-machi, Kōchi, Kōchi-ken.
McKenzie, Rev. D. R. & W.	M. C. C.	1891	14 Nakataka-chō, Kanazawa, Kaga.
McKim, Rt. Rev. Bishop John, D.D., & W.	E. C.	1880	38 Tsukiji, Tōkyō.
Mead, Miss L.	A. B. U.	1890	173 Innai, Chōfu, Yamaguchi-ken.

Melton, Miss Mary E.	M. E. C.	1897	(<i>Absent</i>).
Meyers, Rev. J. T. & W.	M. E. S.	1893	14 Kawaguchi-chō, Ōsaka.
Milliken, Miss Elizabeth P.	P. M.	1884	33 Kami Nibanchō, Joshi Gakuin, Tōkyō.
Miller, Rev. E. R. & W.	R. C. A.	1872	<i>Bryn Mawr, Penn., U.S.A.</i>
Miller, Rev. H. K. & W.	R. C. U. S.	1892	Chitose-En, Yamagata, Yamagata-ken.
Miller, Miss Alice.	Ind.	1895	6 Naka-chō, Yotsuya, Tōkyō.
Moody, Rev. C. N.	Eng. Proh.	—	Chianghoa, Formosa.
Mockridge Rev. W. H., B. A.	C. of E.	1901	11 Sakae-chō, Shiba, Tōkyō.
Monge Rev. P.	R. C. C.	1895	Hirosaki, (<i>Absent</i>).
Montagu, L'Abbe' L.	R. C. C.	—	Morioka, Iwate-ken.
Moore, Rev. J. P., D.D., & W.	R. C. U. S.	1883	5 Hikawa-chō, Akasaka-Tōkyō.
Moore, Rev. J. B. & W.	P. M. S.	1890	25 Hama-machi, Susaki, Tosa.
Moore, Miss Lizzie.	P. M. S.	1894	<i>Huntersville, N. C., U.S.A.</i>
Morgan, Miss Agnes E.	C. P. M.	1889	22 Kawaguchi-cho, Ōsaka.
Morison, Miss T. E.	Y. W. C. A.	1889	22 Fujimichō, Kojimachi, Gochōme, Tōkyō.
Moseley, Rev. C. B. & W.	M. E. S.	1887	5 Kitano chō, Kōbe.
Moule, Rev. G. H. & W.	C. of E.	1903	2 Choanji-chō, Kumamoto.
Moulton, Miss Julia	R. C. A.	1891	178 Bluff, Yokohama.
Mugabure, Rt. Rev. P. X.	R. C. C.	1874	35 Tsukiji, Tōkyō.
Murphy, Rev. U. G. & W.	M. P.	1893	<i>Cambridge, Maryland, U.S.A.</i>
Murray, Rev. D. A., D.D.	P. M.	1902	Kawaguchi chō, Ōsaka.
Myers, Rev. H. W. & W.	P. M. S.	1897	82 Tokushima-machi, Tokushima.

N

Nash, Miss E.	C. of E.	1891	<i>Care of C. M. S., Salisbury Sq., London.</i>
Neely, Miss C. J.	E. C.	1899	Maebashi.
Nettleship, Mr. C. & W.	C. of E.	1890	Ainu School, Hakodate.
Newell, Rev. H. B. & W.	A. B. C.	1887	Matsuyama.
Newcombe, Adj. I.	S. A.	1895	3 Shibaguchi, Nichōme, Tōkyō.
Newton, Rev. J. C. C., D.D., & W.	M. E. S.	1888	Kwansei Gakuin, (P. O. Box 54 Sannomiya) Kōbe.
Nicolai, Bishop	R. O. C.	1870	6 Higashi Koobai-chō, Surugadai, Tōkyō.
Nielson, Rev. A. B. & W.	Eng. Presb.	—	<i>Taiwan, Formosa.</i>
Nind, Rev. T. A.	C. of E.	1899	Okayama, Okayama-ken.
Niven, Rev. G. C. & W.	C. of E.	1894	Otaru, Hokkaido (<i>Absent</i>).
Noailles, Rev. Oliver de	R. C. C.	1883	Moto-machi, Hakodate.
Norman, Rev. D. & W.	M. C. C.	1897	4 Asahi chō, Nagano.
Norman, Miss Lucy.	M. C. C.	1901	4 Asahi-chō, Nagano.
Norton, Miss E. L. B.	C. of E.	1900	Hakodate.
Noss, Rev. C. & W.	R. C. U. S.	1895	<i>New Holland, Love Co., Penn. U.S.A.</i>
* Nott, Miss G.	C. of E. Ind.	1890	4 Shiken-chō, Kumamoto.
Nottidge, Miss B.	C. of E.	1896	3 Nishi-uwa-machi, Nagasaki.

O

Oldham, Miss Lavinia.	C. C.	1892	35 Nakano-chō, Ichigaya, Tōkyō.
Olds, Rev. C. B. & W.	A. B. C.	1903	Miyazaki, Miyazaki-ken.
Oltmans, Rev. A., D. D., & W.	R. C. A.	1886	Meiji Gakuin, Tōkyō.
Osborn, Miss C. M.	Univ.	1895	50 Takata, Oimatsu-chō, Koishikawa Tōkyō.
Osouf, Pierre Marie, H. G. Mgr., Archbp. of Tokyo	R. C. C.	—	35 Tsukiji, Tōkyō.
Ostwald, Pfarrer M. & W.	C. E. M.	1903	33 Kamitorizaka, Koishikawa, Tōkyō.

P

Painter, Rev. Sheldon	C. of E.	1896	C.M.S. Salisbury Sq., London
Palmer, Miss M. M.	P. M.	1892	Kojo Jo Gakuin, Noda machi, Yamaguchi.
Palmer, Miss G.	C. of E.	1898	Iigura, Katamachi, Azabu, Tōkyō.
Papinot, L'Abbe, E. J.	R. C. C.	1886	9 Wakaba-chō, Nichome, Yokohama.
Parker, Miss Alice	C. of E.	1901	28 Nagata-chō, Nichome, Kojimachi, Tōkyō.
Parmelee, Miss H. F.	A. B. C.	1877	Matsuyama, Iyo.
Parrott, Mr. Fred & W.	B. C.	1890	24 Kyōmachi, Kōbe.
Parshley, Rev. W. B. & W.	A. B. U.	1890	91 Sumner St., Newton Centre, Mass., U.S.A.
Partridge, Rt. Rev. Bishop S. C.,	E. C.	1900	Kyōto.
Pasley, Miss M. L.	C. of E.	1893	Tsukasa-chō, Gifu, Gifu-ken.
Patrick, Rev. V. H.	C. of E.	1899	8 Kami Rokubanchō, Kōjimachi, Tōkyō.
Patton, Rev. J. L. & W.	E. C.	1891	Karasumaru-dōri, Kyōto.
Patton, Miss Florence	P. M. S.	1895	Terashima - machi, Tokushima, Awa.
Patton, Miss Annie	P. M. S.	1900	Terashima - machi, Tokushima, Awa.
Paulson, Miss G. C.	A. B. U.	1899	27 Nakajima-chō, Sendai, Miyagi-ken.
Payne, Miss E. C.	C. of E.	1892	(Absent).
Peacocke, Miss K. M.	C. of E.	1895	14 Tsukiji, Tōkyō.
Pearson, Ensign Miss Mary	S. A.	1898	3 Shibaguchi, Nichōme, Tōkyō.
Peck, Miss Sally P.	E. C.	1901	Heian Jo Gakuin Kyōto.
Pedley, Rev. Hilton & W.	A. B. C.	1889	Maebashi, Gumma ken.
Peeke, Rev. H. V. S. & W.	R. C. A.	1893	143 Akamatsu-chō, Saga, Saga-ken.
Peery, Rev. R. B. Ph.D. & W.	Luth.	1892	Salem, Virginia, U.S.A. (After Oct. 1904 Saga).
Pelu, Rev. A. C. A.	R. C. C.	1872	Dozaki, Gotō.
Penrod, Miss Christine.	A. C. C.	1892	26 Kasumi-chō, Azabu, Tōkyō.
Peri, Rev. N.	R. C. C.	1883	3 Moto-machi, Itchome, Hongō, Tōkyō.
Perrin, Rev. H.	R. C. C.	1884	Kōbe.
Perry, Rev. Fred A. & W.	M. P.	1902	47 Chokyuji-chō, Nagoya.
Peterson, Miss A. J.	S. J. A.	1891	Hachiman, Mino.

Petitee, Rev. J. H., D.D., & W.	A. B. C.	1878	Kadota Yashiki, Okayama-ken.
Petter, L'Abbe' A. E.	R. C. C.	1868	80 Yamashita-chō, Yokohama.
Phelps, Mr. Geo. S. & W.	Y. M. C. A.	1902	Imadegawa-dōri, Kyōto.
Phelps, Miss F. E.	M. E. C.	1889	R. F. D. No. 5, Battle Creek Mich., U.S.A.
Philipps, Miss E. G.	C. of E.	1901	1 Nagasaki-chō, Azabu, Tōkyō.
Pierson, Rev. G. P. & W.	P. M.	1888	(Absent).
Pieters, Rev. Albertus & W.	R. C. A.	1891	67 Karakasa, Samban-chō, Shinyashiki, Kumamoto.
Pifer, Miss B. Catherine	R. C. U. S.	1901	73 Higashi Samban-chō, Sendai.
Pouget, L'Abbe' Armand	R. C. C.	1893	Morioka, Iwate-ken.
Powell, Miss Lucy M.	R. C. U. S.	1900	73 Higashi Samban-chō, Sendai.
Pratt, Miss S. A.	W. U. M.	1892	212 Bluff, Yokohama.
Preston, Miss E. A.	M. C. C.	1888	Eiwa Jo Gakkō, Kōfu.
Price, Ven. Archdea. H. McC. E., M. A. & W.	C. of E.	1890	3 Kawaguchi-chō, Ōsaka.
Price, Rev. H. B. & W.	P. M. S.	1887	60 Nakayamate-dōri, Kōbe.
Pringle, Miss F. C.	C. of E.	1900	35 Higashi Goken-chō, Ushigome, Tōkyō.
Prudham, Rev. W. W. & W.	M. C. C.	1900	Toyama.
Pruett, Rev. R. L. & W.	C. C.	1895	5401 Shimpoin-chō, Tennōji, Minami-ku, Ōsaka.
Puissant, Rev. M.	R. C. C.	1898	Catholic Mission, Tama-tsukuri, Ōsaka.

R

Raguet, Rev. E.	R. C. C.	1879	Kagoshima, Kagoshima-ken
Ralava, Rev. J. I.	R. C. C.	1885	Catholic Mission, Miyazu.
Ransom, Miss Mary II.	C. P. M.	1901	22 Kawaguchi-chō, Ōsaka.
Raould, Rev. G. E.	R. C. C.	1896	Kagoshima, Kagoshima-ken.
Rawlings, Rev. G. W. & W.	C. of E.	1900	174 Shinonome-chō Nichōme, Ōsaka.
Reader, Miss G. E.	C. of E.	1898	33 Nakayamate-dōri, Kōbe.
Reese, Mr. B. E. & W.	S. D. A.	1903	42 Yamamoto-dōri, Nichōme, Kōbe.
Reid, Miss G. A.	C. of E.	1900	11 Itchōme, Misaki-chō, Kanda, Tōkyō.
Reifsnider, Rev. C. F.	E. C.	1901	Fukui, Absent.
Reifsnider, Mr. J.	E. C.	1902	"
Rey, L'Abbe' A.	R. C. C.	1889	Catholic Mission, Matsuye.
Rey, L'Abbe' J. P.	R. C. C.	1882	Shizuoka, Shizuoka-ken.
Reynaud, L'Abbe' Jules	R. C. C.	1896	Hyakkeku-machi, Hiroasaki, Aomori-ken.
Richard, Rev. H.	R. C. C.	1893	Daisuma, Ōshima.
Richardson, Prof. J. P. & W.	M. P.	1895	U.S.A.
Rickards, Miss M.	C. of E.	1894	1 Nagasaka-chō, Azabu, Tōkyō.
* Riddell, Miss S.	C. of E. (Ind.)	1880	4 Shika-cho, Kumamoto.
Rigby, Rev. Archie E. & W.	M. E. C.	1900	60, Higashiyamate, Nagasaki.
Rioch, Miss M. M.	C. C.	1892	35 Nakano-chō, Ichigaya, Tōkyō.

Ritson, Miss E.	C. of E.	1891	Tomida, Tokushima, Tokushima-ken.
Roberts, Miss A.	C. of E.	1897	Care of C. M. S., Salisbury Sq., London.
Robertson, Miss M. A.	M. C. C.	1891	Tōkyō, <i>Absent</i> .
Robinson, Rev. J. C. & W.	C. of E.	1888	(<i>Absent</i>).
Robson, Adj. John & W.	S. A.	1898	123 Yokohama.
Roland, L'Abbe' E.	R. C. C.	—	Fukuyama.
Rolman, Miss E. L.	A. B. U.	1884	304 Division St., Amsterdam, N. Y., U.S.A.
Rose, Miss C. H.	P. M.	1886	Otaru, Hokkaidō.
Rousseau, L'Abbe' J.	R. C. C.	—	Wakamatsu.
Roussel, L'Abbe' A. M.	R. C. C.	—	17 Koishikawa-ku, Myōgadan, Tōkyō.
Rowland, Rev. G. M. & W.	A. B. C.	1886	Auburndale, Mass. U.S.A.
Rowlands, Rev. F. G. & W.	C. of E.	1897	69 Kajiya-chō, Kagoshima.
Russell, Miss E.	M. E. C.	1879	Kwassui Jo Gakkō, Nagasaki.
Ryerson, Rev. G. E.	C. of E.	1900	Naoetsu, Echigo.

S

Salmon, Very Rev. M. A., Vicar Gen.	R. C. C.	1868	Nagasaki.
Sander, Miss M.	C. of E.	1880	Yonago.
Sauret, Rev. M.	R. C. C.	1879	Kurume, Fukuoka-ken.
Schiller, Pfarrer Emil & W.	G. E. M.	1895	Kyōto.
Schneider, Rev. D. B., D.D., & W.	R. C. U. S.	1887	78 Higashi Sambancho, Sendai, Miyagi-ken.
Schumaker, Rev. T. E. & W.	A. B. U.	1889	18 Otsu-no-ni, Hanazano-chō, Otaru.
Schwartz, Rev. H. B. & W.	M. E. C.	1893	Kagoshima, Kagoshima-ken.
Scott, Rev. J. H. & W.	A. B. U.	1892	14B. Kawaguchi-machi, Ōsaka.
Scudder, Rev. Frank S. & W.	R. C. A.	1897	29 East 22nd St., New York, N. Y., U.S.A.
Searle, Miss S. A.	A. B. C.	1883	60 Yamamoto-dōri, Kōbe.
Seeds, Miss Leonora M.	M. E. C.	1890	Eiwa Jo Gakkō, Fukuoka, Fukuoka-ken.
Seeds, Miss Mabel	M. E. C.	1901	Eiwa Jo Gakkō, Fukuoka, Fukuoka-ken.
Sells, Miss E. A. P.	C. of E.	1893	Care of C. M. S., Salisbury Sq., London.
Setterlund, Miss A.	S. J. A.	1891	Ito, Izu.
Sharpe, Rev. A. L., M. A.	C. of E.	1903	78 Kawanabe, Shizuoka.
Sharpe, Miss G.	C. of E.	1903	8 Sakae-chō, Shiba, Tōkyō.
Shaw, Miss Edith S.	A. B. C.	1899	Kōbe.
Sherman, Miss Mary B.	P. M.	1902	Sapporo.
Shortt, Rev. Chas. H. C.	C. of E.	1902	Naoetsu, Nōgata-ken.
Sifton, Miss I. M.	M. C. C.	1897	(<i>Absent</i>).
Singer, Miss F. E.	M. E. C.	1894	53 Moto-machi, Hakodate.
Slate, Miss Anna B.	M. E. C.	1902	221 Bluff, Yokohama.
Smart, Rev. W. H.	E. C.	1901	Urawa, Saitama-ken.
Smart, Miss Kara G.	W. C. T. U.	1902	308, Tsukiji, Tōkyō.
Smelser, Mr. F. L. & W.	H. F.	1895	83 Hinode-chō, Yokohama.
Smith, Miss Lida B.	M. E. C.	1885	Kagoshima.

Smith, Miss S. C.	P. M.	1880	Hokusei Jo Gakkō, Sapporo, Hokkaidō.
Soper, Rev. J., D.D., & W.	M. E. C.	1873	4 Aoyama Gakuin, Tōkyō.
Soper, Miss Maud	M. E. C.	1903	Aoyama Jo Gakkō, Tōkyō.
Southard, Miss Ada	M. E. C.	1900	(Absent).
Spencer, Rev. D. S. & W.	M. E. C.	1888	Factoryville, Penna., U.S.A.
Spencer, Miss M. A.	M. E. C.	1878	Aoyama Jo Gakkō, Tōkyō.
Spencer, Miss C. H.	M. E. C.	1899	1633 North 15th St., Philadelphia, Penn. U.S.A.
Stanford, Rev. A. W. & W.	A. B. C.	1886	Auburndale, Mass., U.S.A.
Steadman, Rev. F. W. & W.	A. B. U.	1902	168 Innai, Chofu, Yamaguchi-ken.
Steichen, L'Abbe' Michel	R. C. C.	1886	21 Kasumi-chō, Azabu, Tōkyō.
Stevens, Rev. E. S. & W.	C. C. S.	1892	33 Nakanaga-chō, Akita, Akita-ken.
Stick, Rev. J. Munroe & W.	R. C. U. S.	1902	29 Tsuchidoi, Sendai, Miyagi-ken.
Stirling, Miss C. E.	P. M. S.	1887	180 Takajō-machi, Kōchi, Kōchi-ken.
Stout, Rev. Henry, D.D.	R. C. A.	1869	14 Higashiyama, Nagasaki.
Strain, Miss H. K.	W. U. M.	1900	212 Bluff, Yokohama.
Stuart, Miss J.	Eng. Presb.	—	Tainan, Formosa.
Suthon, Miss G.	E. C.	1889	Kanazawa, Kaga, (Absent).
Sweet, Rev. Chas. F. & W.	E. C.	1898	25 Tsukiji, Tōkyō.

T

Tague, Rev. C. A. & W.	M. E. S.	1893	Sulphur Springs, Kentucky, U.S.A.
Talcott, Miss E.	A. B. C.	1873	59 Nakayamate-dōri, Kōbe.
Tapson, Miss A. M.	C. of E.	1888	Hakodate.
Taylor, Dr. Wallace (<i>Mrs. T. abs.</i>)	A. B. C.	1874	15 Kawaguchi-chō, Ōsaka.
Tennent, Miss	C. of E.	1891	Kagoshima-shi.
Tenny, Rev. C. B.	A. B. U.	1900	East Hamlin, N.Y., U.S.A.
Teusler, Dr. R. B. & W.	E. C.	1900	St. Luke's Hospital, 37 Tsukiji, Tōkyō.
Thomas, Miss L. O.	M. E. S.	1897	U.S.A.
Thomas, Miss	M. E. C.	1903	Kwassui Jo Gakkō, Nagasaki.
Thompson, Rev. David, D.D., & W.	P. M.	1863	16 Tsukiji, Tōkyō.
Thompson, Miss Annie De. F.	R. C. A.	1887	178 Bluff, Yokohama.
Thomson, Rev. R. A. & W.	A. B. U.	1888	42 Trenton St., Melrose, Mass., U.S.A.
Thornton, Mr. D. H. & W.	H. F.	1903	Shinjo, Yamagata-ken.
Thornton, Miss	C. of E.	1887	1 Nagasaka-chō, Azabu, Tōkyō.
Topping, Rev. Henry & W.	A. B. U.	1895	55 Delavan, Wis., U.S.A.
Torrey, Miss Elizabeth	A. B. C.	1890	60 Yamamoto-dōri, Kōbe.
Totten, Rev. Frank & W.	M. P.	1902	81 Oiwa-mura, Shizuoka, Shizuoka-ken.
Towson, Rev. W. E. & W.	M. E. S.	1890	570 Tamatsukuri, Morinomiya, Nishi-no-chō, Ōsaka.
Tracy, Miss Mary E.	W. U. M.	1903	212 Bluff, Yokohama.

Trent, Miss E. M.	C. of E.	1894	7 Shirakabe-chō, Nagoya.
Trintiguac, L'Abbe' P.	R. C. C.	1896	Catholic Mission, Kōchi, Kōchi-ken.
Tristram, Miss K. A. S., B. A.	C. of E.	1880	12 Kawaguchi chō, Ōsaka.
True, Miss Alice	A. C. C.	1898	41 Karahori chō, Sendai.
Tucker, Rev. H. St. George	E. C.	1899	53 Tsukiji, Tōkyō.
Tulpin, Rev. E. A.	R. C. C.	1877	Kanazawa, Ishikawa-ken.
Turner, Rev. W. P. & W.	M. E. S.	1890	Uwajima, Iyo.
Tweedie, Miss G.	M. C. C.	1903	Eiwa Jo Gakkō, Shizuoka.
Tyng, Rev. T. S. & W.	E. C.	1875	Kawaguchi-chō, Ōsaka.

U

Unsitato, Miss Sigrid	Luth.	1903	Hanabusa-koji, Saga, Saga- ken.
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V

Vagner, Rev. A.	R. C. C.	1890	Uchiawaji-machi.
Vail, Rev. M. S. & W.	M. E. C.	1879	San Jose, Calif., U.S.A.
Vail, Miss J. S.	M. E. C.	1880	U.S.A.
Van Dyke, Rev. E. H. & W.	M. P.	1889	1706 Harlem Ave. Baltimore Md., U.S.A.
Van Horn, Rev. G. W. & W.	C. of M.	1888	13 Kawaguchi chō, Ōsaka.
Van Petten, Mrs. C. W.	M. E. C.	1881	221 Bluff, Yokohama.
Veasey, Miss M. A.	M. C. C.	1882	Tōkyō, <i>Absent</i> .
Vigrand, L'Abbe' Paulin	R. C. C.	—	35 Tsukiji, Tōkyō.
Villion, Rev. A.	R. C. C.	1869	Catholic Mission, Hagi.
Voegelien, Rev. F. W. & W.	E. A.	1884	50 Tsukiji, Tōkyō.

W

Wadman, Rev. J. W. (<i>Absent</i>).	M. E. C.	1889	Yokohama, <i>Absent</i> .
Wainwright, Rev. S. H., M. D. & W.	M. E. S.	1887	Kwansei, Gakuin, (P. O. Box 54 Sannomiya,) Kōbe.
Wainwright, Miss M. E.	A. B. C.	1887	Nodaga-chō, Okayama, Oka- yama-ken.
Wall, Miss A. T.	E. C.	1899	Sendai.
Wallace, Rev. Geo. & W.	E. C.	1899	7 Tsukiji, Tōkyō.
Waller, Rev. J. G. & W.	C. of E.	1889	Agata-chō, Nagano.
Walne, Rev. E. N. & W.	S. B. C.	1892	29 Sakurababa, Nagasaki.
Walter, Miss E. M.	C. of E.	1903	Tsukasa-machi, Gifu, Gifu- ken.
Ward, Miss I. M.	P. M.	1901	Hokusei Jo Gakkō, Sapporo, Hokkaidō.
Warren, Rev. C. T., M.A. & W.	C. of E.	1890	4 Kawaguchi-chō, Ōsaka.
Warren, Mrs. C. F.	C. of E.	1890	Tomida, Tokushima, Toku- shima-ken.
Warren, Rev. C. M.	A. B. C.	1899	Muromachi, Imadegawa- agaru, Kyōto.
Waters, Rev. B. W. & W.	M. E. S.	1887	Nobori-chō, Hiroshima.

Watson, Miss R. J.	M. E. C.	1883	6 Higashi Sotobori-chō, Nagoya.
Weakley, Rev. W. R. & W.	M. E. S.	1895	Fayette, Missouri, U.S.A.
Weaver, Rev. C. S. & W.	C. C.	1900	24 Kawaguchi-chō, Ōsaka.
Weaver, Miss G.	M. E. C.	1902	Aoyama Jo Gakkō, Tōkyō.
Webb, Rev. A. E. M. A.	C. of E.	1894	11 Sakae-chō, Shiba, Tōkyō.
Weidner, Miss Sadie L.	R. C. U. S.	1900	78 Higashi Samban-chō, Sendai, Miyagi-ken.
Wellbourn, Rev. J. A.	E. C.	1899	3 Yayoi-chō, Hongō, Tōkyō.
Wells, Miss Lillian A.	P. M.	1901	Matsuyama, Iyo.
Weniamin, Rev. Igoumen	R. O. C.	1900	Nagasaki.
West, Miss A. B.	P. M.	1883	2 Nishimachi, Nihonenoki, Tōkyō.
Weston, Rev. W., M. A., & W.	C. of E.	1902	219B, Bluff, Yokohama.
Weston, Miss M.	C. of E.	1895	28 Nagata-chō, Nichōme, Kōjimachi, Tōkyō.
White, Rev. S. S. & W.	A. B. C.	1890	Tsuyama, Okayama-ken.
Whitman, Miss M. A.	A. B. U.	1883	10 Fukuro-machi, Surugadai, Tōkyō.
Whitney, Dr. W. N. & W.	Ind.	1875	17 Hikawa-chō, Akasaka, Tōkyō.
Wigle, Miss L. A.	M. C. C.	1895	886 Marubori, Ueda.
Wilkes, Mr. Paget & W.	C. of E. (Ind)	1895	39 Imai-chō, Azabu, Tōkyō.
Willett, Miss M.	C. of E.	1903	28 Nagata-chō, Kōjimachi, Tōkyō.
Williams, Rev. J. & W.	C. o E.	1876	Care of C. M. S. Salisbury <i>sq.</i> , London.
Williams, Rt. Rev. Bish. C. M., D.D.,	E. C.	1859	Karasumaru-dōri, Kyōto.
Williams, Miss Mary E.	M. P.	1886	144B, Bluff, Yokohama.
Willingham, Rev. C. T. & W.	S. B. C.	1902	96 Daimyō-machi, Fukuoka.
Wilson, Rev. W. A. & W.	M. E. S.	1890	Ōita, Ōita-ken.
Wilson, Miss Ella M.	M. P.	—	244 Bluff, Yokohama.
Winn, Rev. T. C. & W.	P. M.	1878	33 Kawaguchi-chō, Ōsaka.
Winn, Miss L.	R. C. A.	1881	Aomori, Aomori-ken.
Winther, Rev. J. M. T. & W.	Luth.	1898	81 Kushiwara-machi, Kurume, Fukuoka-ken.
* Witherbee, Miss H. M.	A. B. U.	1885	47 Shimotora-machi, Himeji.
Wood, Mr. F. E. & W.	E. C.	1899	Absent.
Woodd, Rev. C. H. B., M. A., & W.	C. of E.	1896	Momoyama Chu Gakkō, Ōsaka.
Woodman, Rev. E. R. & W. (<i>Mrs. W. abs.</i>)	E. C.	1880	40 Tsukiji, Tōkyō.
Woodward, Rev. H. & W.	C. of E.	1895	Fukuyama, Bingo.
Woodworth, Rev. A. D. & W. (<i>Mrs. W. abs.</i>)	A. C. C.	1892	26 Kasumi-chō, Azabu, Tōkyō.
Worley, Rev. J. C. & W.	C. P. M.	1899	Yamada, Ise.
Worth, Miss Ida M.	M. E. C.	1895	35 Nakayamate-dōri, Shichōme, Kōbe.
Worthington, Miss H. J.	C. of E.	1899	22 Hirakawa-chō, Rokuchōme, Kōjimachi, Tōkyō.
Wright, Miss A. H.	E. C.	1897	Kumagai.
Wyckoff, Prof. M. N. & W.	R. C. A.	1881	Meiji Gakuin, Tōkyō.
Wyckoff, Miss H. J.	R. C. A.	1898	178 Bluff, Yokohama.
Wyckoff, Miss Helena	P. M.	1901	Joshi Gakuin, Tōkyō.
Wynd, Rev. W. & W.	A. B. U.	1891	119 Tanimachi Kuchōme, Higashi-ku, Ōsaka.

Y

Yates, Miss Maud	H. F.	1900	Chōshi, Shimōsa.
Young, Miss M. M.	C. of E.	1895	4 Shirakabe-chō, Nagoya.
Young, Miss Mariana	M. E. C.	1897	<i>Marysville, Ohio, U.S.A.</i>
Youngman, Miss K. M.	P. M.	1873	27 Tsukiji, Tōkyō.

Z

Zurfluh, Miss Lena	R. C. U. S.	1894	78 Higashi Samban-chō, Sendai, Miyagi-ken.
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STATISTICS OF CHRISTIAN MISSIONS IN JAPAN—1903.

DESCRIPTIONS.	American Board	(a) American Baptist Union	American Church Convention	Bible Societies for Japan	Christian & Missionary Alliance	Church of Christ	General Evangelical Missionary	Hepzibah Faith	Lutheran Mission	Methodist Church of Canada
Year when opened	1869	1872	1887	1902	1890	1894	1885	1894	1892	1873
1. Married Missionaries (men) including those on furlough	22	20	3	2	1	6	3	2	4	8
2. Unmarried " " (women)	3	1	0	1	...	1	...	...	...	1
3. Unmarried " " (women)	24	17	2	...	3	7	...	2	1	20
4. Total Missionaries including wives	69	58	8	5	5	20	6	6	9	37
5. Estimated Value of Mission property, excluding Schools and Churches, (in yen)	40,000	96,250	7,000	...	...	15,000	6,000	1,400	6,000	29,300
6. Native Ordained Ministers	70	8	7	...	...	9	3	1	3	25
7. Native Unordained Ministers and Helpers (men)...	46	30	1	26	3	...	2	1	2	18
8. Native Bible-women... ..	38	22	2	...	2	4	2	...	2	14
9. Number of Communicants (or full Members) ...	10,693	2,151	41	...	20	992	150	...	143	2,431
10. Total No. of Baptized Persons not included in No. 9	...	0	0	...	...	198	92	24	13	...
11. Probationers, Catechumens or trial Members ...	...	0	0	...	10	...	20	...	56	219
12. Baptized Children, (if not included in Nos. 10 or 11).	726	0	0	...	...	...	...	...	...	...
13. Total Membership (including Nos. 10, 11 and 12).	11,380	2,151	413	...	30	1,190	193	...	212	2,750
14. Adult Baptisms during the year	879	210	36	...	...	...	14	6	27	185
15. Infant " "	79	0	0	...	...	...	3	...	10	28
16. Confirmations on Confession of Faith	...	...	...	...	...	...	...	...	5	...
17. No. of Preaching places other than Churches (i.e. where preaching is done not less than 6 times a year)...	87	81	17	...	2	8	5	...	16	44
18. Organized Churches	104	33	7	...	...	14	3	...	1	27
19. Churches wholly self-supporting (including payment of pastor's salary)	40	5	0	...	...	...	...	...	...	3
20. Churches partly self-supporting	64	28	7	...	...	...	2	...	1	24
21. No. of Church Buildings	74	26	3	...	...	5	1	...	1	27
22. Estimated value of churches, land and parsonages (in yen)...	135,107	21,500	6,000	...	...	...	4,000	...	2,500	88,307

[240]

2750
13531
4628

23. No. of Sunday Schools ...	130	81	15	...	2	24	3	7	6	39
24. No. of Teachers and Scholars in same ...	7,310	3,960	800	...	200	950	105	400	297	2,547
25. No. of Young People's Societies in Churches ...	80	12	2	...	...	5	...	1	5	...
26. Native Missionary Board? What amount did it collect last year? (<i>yen</i>) ...	2,912	...	...	...	...	...	...	...	...	778
27. Amount raised by Japanese Churches for all purposes last year ...	42,732	4,054	350	...	...	946	70	...	222	5,737
28. Amount expended by or through your Mission in aid of Japanese Churches or Evangelistic work not including Missionary salary and expenses (<i>h</i>) ...	17,270	16,000	3,800	...	...	...	7,000	500	2,900	25,390
29. Boy's Schools (Boarding) ...	1	1	...	...	...	1	...	...	...	...
30. Students in same (Total) ...	426	30	...	...	...	16	...	...	...	...
31. Girl's Schools (Boarding) ...	5	4	...	...	...	...	...	...	...	4
32. Students in same (Total) ...	680	272	...	...	...	...	...	...	...	434
33. Day Schools, including Kindergartens ...	7	5	...	...	...	...	2	...	1	8
34. Students in same (Total) ...	340	332	...	...	...	100	40	...	24	275
35. Theological Schools ...	1	1	1	...	...	1	...	...	1	...
36. Students in same (Total) ...	24	18	4	...	...	(?)	3	...	1	...
37. Bible-women's Training Schools ...	1	0	...	...	...	...	...	...	...	...
38. Students in same (Total) ...	10	8	...	...	...	...	...	...	...	...
39. Total No. to present time of Graduates from Theological Schools ...	147	23	...	...	...	...	6	...	3	...
40. No. of same still in service ...	163	18	...	...	...	...	2	...	1	26
41. Estimated Value of School Property (<i>in yen</i>) ...	300,000	99,250	...	...	...	20,000	10,000	...	...	43,000
42. No. of Publishing Houses ...	...	...	...	...	...	...	1	...	...	...
43. Vols. published in current year ...	...	500 N.T.	...	...	...	...	(*)	...	6,000	...
44. No. of Pages ...	...	443,000	...	...	...	...	(?)	...	172,000	...
45. Estimated Value of Publishing Plant (<i>in yen</i>) ...	...	...	...	...	...	...	...	...	...	...
46. Orphanages and Homes ...	6	...	...	...	...	...	...	...	...	1
47. Inmates in same ...	360	...	...	...	...	...	...	...	...	15
48. Hospitals and Dispensaries ...	5	...	...	...	...	...	...	...	...	...
49. In-patients Treated... ..	4,000	...	...	...	...	...	...	...	...	...
50. Out-patients " ...	5,000	...	...	...	...	...	...	...	...	...
51. Industrial Establishment ...	4	...	...	...	...	...	...	...	...	2
52. Total Inmates in same ...	180	...	...	...	...	...	...	...	...	52

(a) Gospel ship (*Fukui Maru*) in Inland Sea,—value 16,000 included in No. 5.

(b) In the case of the American Board, the sum named includes touring expenses of missionaries.

(*) 1 monthly: 2 books of 200 pp. each.

DESCRIPTIONS.	Methodist Episcopal Church	Methodist Episcopal Church, S.	Methodist Protestant Church	Evangelical Association	United Brethren in Christ	Nippon Kirisuto Kyokwai	Nippon Sei Ko Kai	Salvation Army	Southern Baptist Convention	Seventh Day Adventists
	1873	1866	1880	1876	1896	1859	1859	1895	1889	1896
Year when opened	...	...	...	...	...	...	...	...	...	...
1. Married Missionaries (men) including those on furlough	15	16	7	2	3	51	57	4	6	4
2. Unmarried " " (women)	4	1	...	...	...	4	23	1	...	...
3. Unmarried " " (women)	34	8	7	2	...	53	75	5	...	...
4. Total Missionaries including wives	68	41	21	6	6	159	212	14	12	8
5. Estimated Value of Mission property, excluding Schools and Churches, (in yen)	217,550	38,917	20,500	35,000	2,000	225,000	...	...	20,500	1,000
6. Native Ordained Ministers	64	12	7	17	1	60 (?)	50	63	...	...
7. Native Unordained Ministers and Helpers (men)...	34	12	13	10	8	88	153	7	11	4
8. Native Bible-women... ..	52	6	3	9	2	90	73	...	2	1
9. Number of Communicants (or full Members) ...	4,382	1,000	498	1,022	189	10,893	5,430	...	168	50
10. Total No. of Baptized Persons not included in No. 9	...	...	253	...	...	(?)	6,021	...	...	...
11. Probationers, Catechumens or trial Members ...	2,166	...	253	124	...	...	1,025	...	...	...
12. Baptized Children, (if not included in Nos. 10 or 11).	101	362	...	...	...	1578	...	...	...	...
13. Total Membership (including Nos. 10, 11 and 12).	7,649	1,362	751	1,146	189	12,471	12,476	...	168	50
14. Adult Baptisms during the year	799	193	115	65	41	(?)	910	...	60	7
15. Infant " "	118	51	37	2	1	139	389	...	...	...
16. Confirmations on Confession of Faith	750	208	...	...	...	1,075	569	...	...	...
17. No. of Preaching places other than Churches (i.e. where preaching is done not less than 6 times a year)...	42	25	24	36	11	106	151	39	3	3
18. Organized Churches	74	15	11	11	7	74	86	29	7	1
19. Churches wholly self-supporting (including payment of pastor's salary)	7	2	...	...	...	32	...	...	3	...
20. Churches partly self-supporting	67	13	11	11	5	42	32	29	3	1
21. No. of Church Buildings	47	10	9	7	1	50 (?)	86	...	...	...
22. Estimated value of churches, land and parsonages (in yen)	174,785	20,950	20,100	7,463	2,000	223,000	...	...	8,500	...

	134	39	34	23	9	16	29	8	4
23. No. of Sunday Schools	7,908	2,852	1,255	778	592	6,959	600	322	70
24. No. of Teachers and Scholars in same	10	3	6	7	1	0	...	...	...
25. No. of Young People's Societies in Churches	532	163	...	381	...	926	...	...	...
26. Native Missionary Board? What amount did it collect last year? (<i>yen</i>)	14,586	3,000	1,326	1,610	255	18,335	4,894	277	1,000
27. Amount raised by Japanese Churches for all purposes last year	19,600	15,000	17,822	12,179	3,075	84,000	5,908	12,000	5,500
28. Amount expended by or through your Mission in aid of Japanese Churches or Evangelistic work not including Missionary salary and expenses (<i>b</i>)	2	1	1	...	...	5	...	...	...
29. Boy's Schools (Boarding)	525	168	103	...	...	785	...	...	...
30. Students in same (Total)	8	1	1	...	...	6	...	...	...
31. Girl's Schools (Boarding)	1,010	309	71	...	...	300	...	...	...
32. Students in same (Total)	7	3	1	...	...	22	...	...	...
33. Day Schools, including Kindergartens	1,680	249	37	...	...	1,728	...	...	...
34. Students in same (Total)	1	1	...	1	...	4	...	...	...
35. Theological Schools	23	1	...	3	...	32	...	...	...
36. Students in same (Total)	2	1	...	...	...	3	...	...	...
37. Bible-women's Training Schools	27	6	...	...	...	54	...	...	...
38. Students in same (Total)	326	735	...	...	...	287	...	...	...
39. Total No. to present time of Graduates from Theological Schools	80	13	...	19	3	160	...	...	...
40. No. of same still in service	49	9	...	12	2	70	...	...	...
41. Estimated Value of School Property (<i>in yen</i>)	183,500	91,500	34,40	5,000	...	250,000	...	...	...
42. No. of Publishing Houses	1	...	...	...	...	...	...	...	...
43. Vols. published in current year	453,530	...	...	...	...	...	9,000	...	16,000
44. No. of Pages	14,000,000	...	...	...	...	...	1,031,000	...	500,000
45. Estimated Value of Publishing Plant (<i>in yen</i>)	45,000	...	...	...	...	...	...	...	...
46. Orphanages and Homes	1	...	...	...	...	...	...	...	...
47. Inmates in same	20	...	...	...	...	...	...	...	...
48. Hospitals and Dispensaries	1	...	...	...	...	...	...	...	...
49. In-patients Treated	† 10,044	...	...	...	...	...	...	...	...
50. Out-patients "	...	...	...	...	...	...	...	...	...
51. Industrial Establishment	5	...	...	...	...	...	...	...	...
52. Total Inmates in same	392	...	...	...	...	34	...	...	...

(b) In the case of the American Board, the sum named includes touring expenses of missionaries.

† Prescriptions.

733
3265
789
1,117

278

DESCRIPTORS.	Society of Friends	Scandinavia-Van Japan Alliance	Seamen's Mission	Universalist	Tract Society	Woman's Union of America	Total Protestants	Roman Catholic Church	Russian Orthodox Church	Total Catholic
	1885	1891		1890	1875			1844	1870	
1. Married Missionaries (men) including those on furlough	2	2	1	1	...	...	242	...	1	1
2. Unmarried " (women)	...	1	...	...	...	...	41	114	1	115
3. Unmarried " (women) "	4	3	...	1	...	1	269	122	...	122
4. Total Missionaries including wives	8	8	4	3	...	...	798	236	3	239
5. Estimated Value of Mission property, excluding Schools and Churches, (in yen)	2,000	...	...	8,000	...	...	771,417	...	...	...
6. Native Ordained Ministers	...	3	...	5	...	...	408	31	37	68
7. Native Unordained Ministers and Helpers (men)	7	6	1	3	...	...	486	268	149	417
8. Native Bible-women...	4	3	...	4	...	...	335	31	...	34
9. Number of Communicants (or full Members)	31	...	...	116	...	2,500	42,900	58,086 (c)	7,366	65,452
10. Total No. of Baptized Persons not included in No. 9	...	...	...	...	...	...	6,601	...	...	...
11. Probationers, Catechumens or trial Members	535	...	...	5	...	...	4,213	...	...	...
12. Baptized Children, (if not included in Nos. 10 or 11)	...	...	...	...	...	...	2,767	...	...	...
13. Total Membership (including Nos. 10, 11 and 12)	336	277	...	121	...	...	55,315	58,086	27,366	85,452
14. Adult Baptisms during the year	...	57	...	16	...	...	3,610	805 (d)	1,031	3,628
15. Infant	...	...	...	...	...	...	877,792 (d)	...	...	...
16. Confirmations on Confession of Faith	60	...	...	...	...	...	2,667	...	...	...
17. No. of Preaching places other than Churches (i.e. where preaching is done not less than 6 times a year)	9	8	2	1	...	...	720	385	...	385
18. Organized Churches	...	3	...	6	...	...	513	145	260	405
19. Churches wholly self-supporting (including payment of pastor's salary)	...	...	...	...	...	...	93	...	...	...
20. Churches partly self-supporting	...	...	...	6	...	...	346	145	174	319
21. No. of Church Buildings	...	4	...	2	...	...	353	(?)	174	174
22. Estimated value of churches, land and parsonages (in yen)	1,000	4,300	...	13,000	...	...	732,512	(?)	84,399	84,399

賣捌所 教文館

東京市京橋區銀座四丁目二番地

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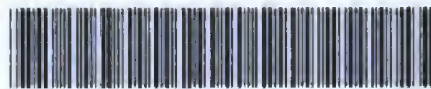
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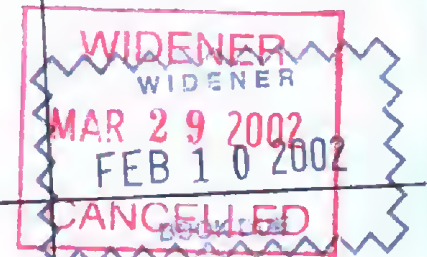


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